GH REMEDY.
ry Pectoral,
CURE OF
OARSENESS, BRON-
NG-COUGH, CROUP,
CONSUMPTION.
ly this justly celebrated rem-
at and lungs, it is not our wish
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N, M. D., L. L. D., ETC.
neralogy, &c., Yale College,
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CTORAL an admirable com-
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849
of Bowdoin College, Maine,
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mily and that of my friends,
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. OSGOOD
rs 'CHERRY PECTORAL'
nary Affections ever given to
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Consumption, commenced the
TORAL,' and had completely
E PATIENT.
two years I was afflicted with
nained by spitting of blood and
e advice of my attending phy-
your CHERRY PECTORAL,
considered myself cured, and
paration.
JAMES RANDALL.
SPRINGFIELD, Nov. 27, 1848.
ve named James Randall, and
ment true in every respect.
RENZO NORTON, Justice.
Y THAT CURES
ORTLAND, Me., Jan. 10, 1847.
ng afflicted with Asthma which
autumn; it brought on a cough
chamber, and began to assume
consumption. I had tried the
edicine to no purpose, until I
TORAL, which has cured me,
me. Gratefully yours,
J. D. PHELPS.
the judgment of the wise, who
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R, CHEMIST, LOWELL, MASS.
d Dealers in Medicine generally
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ENTS A ROLL.
Order of the Day.
VE THE PIECES.
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STON STREET,
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, Earthen, Porcelain, and arti-
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the above place. march23
MN BOOK.
AN HYMNS;
PRIVATE WORSHIP.
TH EDITION.
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Churches and Societies gen-
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CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

VOL. XXIX. "LIBERTY, HOLINESS, LOVE." NO. 28.

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, JULY 13, 1850. WHOLE NO. 1509.

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A. P. PEABODY,
F. D. HUNTINGTON. } EDITORS.

☞ All communications, as well as letters of business should be addressed TO THE PUBLISHER.

DR. BUSHNELL'S CASE AGAIN.

We learn from "The Independent," that at a meeting of the General Association of Connecticut, which commenced at Litchfield on Tuesday, June 18, a Memorial was brought forward from Fairfield West Association respecting the action of the Hartford Central Association in the case of Dr. Bushnell, which Memorial was referred to a committee of one from each district Association. After the committee had been appointed, a sermon on the Atonement was delivered by Rev. N. Porter, D.D. "Dr. Bushnell moved thanks to Dr. Porter for his very able and instructive sermon, with an expression of our earnest desire for its publication." Adopted. "The scribe having entered it on the minutes, it was objected that it ought not to be mentioned *who* was the mover, and by the direction of the moderator, Dr. Bushnell's name was erased." On Wednesday morning the Committee on the Memorial of the Fairfield West presented a report, ending with a declaration of faith, and commencingas follows:—

"The General Association of the State of Connecticut, having received from the Fairfield West Association a memorial representing their proceedings in reference to a book, entitled "God in Christ," published by Rev. Horace Bushnell, D.D., of the Hartford Central Association, consider themselves called upon to make the following *declaration* of their views and sentiments:

"We regard it as the right of any of our District Associations to remonstrate with any other Association in respect to any proceedings which are thought to involve the faith and purity of our churches, or to bring reproach upon the associated clergy of the State. We regard it as the duty of any Association receiving such a remonstrance, to reconsider the case in question, and if they do not see reason to bring charges themselves, to afford an opportunity to any person who may desire it, to bring up the case for judicial investigation; and we consider these principles as applying to the case of Dr. Bushnell.

"In stating these views we also feel bound to say, that while we are not a court of appeal in this case, and are not called upon to decide at present as to the actual contents of the book in question, the General Association of the State of Connecticut do stand in peculiar relations to this subject."

The report was accepted. Rev. Dr. Hall moved that it be adopted. Rev. Mr. Rockwell moved to strike out the words, "and we consider these principles as applying to the case of Dr. Bushnell." The motion was carried, 19 to 17.

Mr. ROCKWELL moved further to amend, by substituting for the words "to bring charges themselves," the words "to receive their action." Carried, 19 to 10. Rev. Mr. STRONG moved to insert "responsible" before "person." Passed.

Dr. Bushnell moved to strike out the entire clause referring to the duty of an Association to review their proceedings. I have doubted he said, whether I would say anything on this occasion, preferring rather to follow the example of one worthy of all imitation, who "answered not a word," I rise not to defend or excuse myself, but rather, as a delegate from my Association, to speak in their behalf.

The phraseology of the report appears very harmless, and the casual reader not versed in the controversy, would not see anything in it; but it really reflects on the Hartford Central Association. It calls on us to decide this question, and decide it against our former decision. I feel bound to defend them, and in so doing go somewhat into the history of their proceedings.

Objection was here made to this course, but it was overruled.

You know, brethren, said Dr. B., that I have been entirely silent on this subject. I have been under bonds. This is unhappy, because you are getting one-sided views, and distressing yourselves from your imaginations; and a full statement of the facts may alter the position of this subject in your minds.

The Association, at their meeting in Avon, called up my book. The subject was approached with deep seriousness, as a difficult and important one. A committee was appointed to consider it, and instructed to confer with me in so doing. They went into the matter with great care. Finding that the charge of *fundamental* error could not well be made out, they requested permission to inquire whether there were *serious* and *important* errors. I resisted this on the plea that they had no right to attempt to blacken my character, unless there was ground for full discipline. They however proceeded, till convinced, ere long, that they were wrong; the very member who had urged this course, at the next meeting of the Association, confessed his error, and the proceeding was dropped. I mention these things to show that the Association acted *deliberately*. They spent the whole summer on the case. Regarding themselves as a grand jury, to inquire whether there was a proper case for discipline, and having solemnly decided in the negative, they say to Fairfield West that they cannot review the matter till some new evidence is presented.

Now the question is, whether they had a right to do so. I had a question about it then. I thought it irregular, and that I was yielding a point in going forward, but said, I will not throw myself upon a mere technicality: they shall have the opportunity to investigate the matter as they wish. I have since concluded they were right.

The thirteenth article of the Platform says, that "the associated pastors shall take notice of any among themselves that may be accused of scandal or heresy," &c. Mark the language; "shall take notice"—not wait for formal accusations. They shall, spontaneously, when reports come to them from the public, examine the matter. They have a right, without charges, to inquire of their own accord. "And if they find just occasion, shall direct to the calling of the council." If they find it demands a trial, they are to prepare charges. If it be a public offence, no private steps are necessary. The Association then have done rightly under the Platform.

Now I say, further, that their action is final. The Platform intended that such action should be final. If a grand jury say No, to a case submitted to them for investigation, it is a decisive negative; if they say Yes, the case goes on. Had you will see, brethren, that there must be some finality. Is there to be no end of such a thing? Shall one be subjected to a summer's work by such an investigation, and shall he then be called to go over it again? That would be persecution, and God would not bless you in it. Civil tribunals will not try a man twice, and shall not ecclesiastical bodies be as merciful as they? But there is a higher ground than mercy; it is that of justice and right. You have no business to carry on an interminable warfare; there must be an end.

The clause of the report before us, supposes it to be the duty of the Hartford Central Association to hear charges against me. But it is impossible for them to *say* that they will. A civil court may not publish beforehand that they will try a case if submitted to them. They must stand wholly uncommitted. On this ground the Association voted to say, We have done so much; not what we will do hereafter. If any one will bring the charges in form, he will learn the fate of them.

The Hartford North Consociation, which is the tribunal to try this case, has a stated rule directing the mode of procedure in matters of discipline. It says that the case of a suspected pastor may be brought *directly* to the Consociation on a written complaint, signed by three members of his own church, and one pastor; or the complaint may be brought in the first place, to the Association, and disposed of as directed in the Platform. Under this rule it is possible at any time to bring a complaint to the Consociation. It must in each case be signed by three members of his church and one minister. This is the only legal way. Gentlemen of the law, to whose judgment this rule has been submitted, have so pronounced. If, then, you pass this clause, you override the rules of the Hartford North Consociation. They had a right to make their own rules, a right expressly recognized by the Platform, and exercised by all the Consociations. They embrace that beautiful feature of Congregationalism that a pastor and his church are a complete organization, and give to the church the right of a voice in cases affecting him. In extreme cases, I grant there is a right of revolution to proceed against all rules. But this is not such a case. It is not supposable that a pastor may preach fundamental error to his people for many years, and still not three of them can be found to say so.

If our Association should now undertake to send me to the Consociation because of the clamor of the public, they would make themselves absurd. They would say, "We find in him no fundamental error, but we find great agitation concerning him." They would say, "We will stand by a pastor on his merits, but desert him when he is assailed!" I hope in God, no Association will ever do this. No: they have done right, and there is no right but that of revolution, by which their decision can be impugned.

Why, then, are Hartford Central *blamed* so much? Because you don't like their action? But is it the duty of such a body always to make their decisions agreable? If any are not satisfied with it, they are not to ask the Association to reconsider, but make their appeal at once to the public.

Hartford Central have suffered from a misunderstanding of the report of their committee on my case. It is said that committee agreed that the doctrines of the Trinity, Atonement, &c., were denied in my book. This is false. The committee positively disclaimed assent to the statement of the minority to that effect. So you will find by referring to the records of the Association lately made up.

What would be gained by sending me to the Consociation for trial? It is a body of some sixty members, covering the territory of two Associations. One half of its members are laymen—well qualified to judge in a case of scandal, but not so well qualified to decide a matter like this. Their judgment would not be likely to be as sound or weighty as that of the Association—a body admirably adapted to the task, having a moderator of pre-eminent charity, candor, and kindness, and of equal fidelity to truth and independence. You have got from this as good a decision as you can have.

I would say a few things kindly to Fairfield West. We of the Central Association have had some advantages for investigating this matter which you have not had. You have tried it on hearsay. Hartford Central have seen me face to face, and heard my explanation. It is idle to assume that any other Association could have the same opportunities. How have you represented my language? In your memorial to this body you say of me that he affirms his agency and responsibility in forming opinions to be no other than what he has "in preparing the blood he circulates and the anatomic frame he occupies;" but you have omitted what immmediately follows, "provided he be equally *simple* in forming them." Does not this somewhat modify the statement? So with my views of the Atonement. If, four months hence, you should ascertain, that I receive cordially, and in the sense of their author, all the sentiments of the sermon of yesterday, which this body have unanimously recommended, would you not feel somewhat different about your action? If it should be found, too, that I do not deny the eternity of the Persons in the Godhead, that I coincide to a hair with Athanasius; if it should be found that I am therefore orthodox on this point, and *you* heretical, having with many New England churches, split of into tritheism, then you will one day see it. Most of the denials of truth which your remonstrance ascribes to me I totally disclaim. You might then suspect yourselves guilty of slander in these allegations, of blackening my character gratuitously; and if such should be found to be the fact, would you not have some compunctions in reference to your proceedings?

Let me now suggest that if you really want an investigation, there is a regular way. Bring out your charges, signed by three members of my church; turning your back on the Association. You can get me to the Consociation now by any process by which you ever could. If you wish to do this, go yourself, Moderator, to the members of my church; get your paper; and if you should find that they are organized on the same articles as a sister church next door; that they are not dissatisfied; that they are intelligent and cultivated, men who love truth; if you find that they have been quiet, and have surrounded me with their sympathies, in circumstances which would have shaken other churches to their foundations, you might begin to suspect that there is a reality of truth of more consequence than mere formalities of words, and a dignity in Christian principle greater than in finding fault with others.

I wish, too, very much, that instead of turning your strength on so poor a subject as myself, you would change this General Association into a body to promote spirituality of heart and the love of God. If our fathers and brethren, whom I greatly respect, and who are, I fear, distressed more than they need be, would do so, it would, I think, be for their advantage. They fear that I am fatally heretical; that I am, or about to be, a Unitarian. Let me say that I have not the least possible tendency that way. I feel more and more the utter depravity of man, and that he must be renewed by the Spirit of God; that the Trinity and Atonement are dearer to me than they are to you. If you would try to lead us on in the way of God, it would be for our benefit.—We can turn ecclesiastics at our will. We can easily learn the art of war, and find heresies to contend with, but it is a greater thing to be filled with the Spirit, and grow into fellowship with God.

Rev. Dr. Goodrich rose to explain the action of the committee. I sympathize, said he, strongly with the remarks just made by Dr. Bushnell. I devoutly rejoice in the declaration he has made of his views and feelings. And I now declare here, that I have full confidence in him as a Christian brother. I have spoken elsewhere of his writings, and of that it is for others to judge

Rev. Dr. Tyler.—I have understood the nature of the action of Hartford Central precisely as Dr. Bushnell does. They proceeded in an orderly way; found him "accused" by the public voice; "took notice;" investigated, and came to their decision—as they intended a final decision. I suppose of course, and so did Hartford North Association, that no way was left to those who are dissatisfied but to remonstrate. For this we have been blamed by the public prints. We have been told to go with a formal complaint. Our defence has been, that the door was closed. They said No. *The Independent* has said it again and again. The reply of the Hartford Central to my letter, asking whether the door was open, virtually says so.

Dr. Bushnell rose to correct Dr. Tyler as to that reply. It was not intended to be in form a reply to *him*, because it would be improper for the Association to say beforehand what they would do. The scribe of the body had taken it upon him to say that it passed in answer to his inquiries.

Rev. Mr. Hubbell confirmed Dr. B.'s statement. The scribe was distinctly directed *not* to address it as a reply to Dr. Tyler.

We have not room to follow the discussions which were continued through parts of three days, when Mr. Bushnell's original motion, as modified by himself or with his consent, was carried, and the following declaration was unanimously adopted by the Association:—

The General Association of the State of Connecticut having received from the Fairfield West Association, a memorial representing their proceedings in reference to a book entitled, "God in Christ," published by Rev. Horace Bushnell, D. D., of the Hartford Central Association, consider themselves called upon to make the following *declaration* of their views and sentiments:

We regard it as the right of any of our District Associations to remonstrate with any other Association, in respect to any proceedings which are thought to involve the faith and purity of our churches, or to bring reproach upon the Associated Clergy of the State.

We regard it as the duty of any Association receiving such a remonstrance, to reconsider the case in question, and if they do not reverse their former action, to use their best endeavors to satisfy the complaining Association, in respect to the proceedings so complained of.

In stating these views we also feel bound to say, that while we are not a court of appeal in this case, and are not called upon at present to decide as to the actual contents of the book in question, the General Association of the State of Connecticut do stand in peculiar relations to this subject. One of the discourses contained in this book is a *Concio ad Clerum*, delivered by appointment of the Association, in August, 1848. Two other discourses, one delivered at Cambridge, and the other at Andover, are bound up with it in the same volume, and the author is understood to represent these three discourses as presenting one harmonious system of doctrinal truth. Under these circumstances, we consider it due to ourselves, and to the various ecclesiastical bodies with which we are connected in other States, distinc ly to make known that this Association has no responsibility whatever for the book in question, or for any of the views which have been supposed (whether correctly or incorrectly) to be contained therein.

In respect to those views, the Fairfield West Association have stated (what is generally known) that these discourses have been extensively understood by divines to deny—

1. The doctrine of the Trinity as involving a tri-personality in the divine nature;
2. The doctrine that Christ had a human soul distinct from the divine nature.
3. The doctrine that the sufferings and death of Christ are truly vicarious, offered to vindicate the law and justice of God in the forgiveness of the penitent sinner, and accepted in lieu of his merited punishment, or that they were even expressive of God's abhorrence of sin.

While this Association does not undertake to say whether the aforesaid doctrines are, or are not, denied in the book in question, we deem it due to ourselves, to the cause of God and truth, to the purity and peace of our churches, to declare that, in our judgment, the foregoing doctrines are fundamental articles of the Christian religion. And in order more fully to express our sentiments on this subject, we think proper to make a public declaration of the manner in which these doctrines are held among us. In doing so, we can find no language more clear and satisfactory than that of those ancient formularies which were adopted by our early churches, and especially that of the Westminster divines on this subject.

"We believe," then, "that there are three persons in the Godhead, the Father, Son, and Holy Ghost, and that these three are one God, the same in substance, equal in power and glory.

"We believe that the only Redeemer of God's select is the Lord Jesus Christ, who being the eternal Son of God, became man by taking himself a true body, and a reasonable soul; and so was, and continueth to be God and man, in two distinct natures, and one person for ever."

"We believe that Christ executeth the office of a priest by once offering up of himself as a sacrifice to satisfy divine justice and reconcile us to God, and in making continual intercession for us.

"We believe that justification is an act of God's free grace, wherein he pardoned all our sins, and accepteth us as righteous in his sight, for the righteousness of Christ, imputed to us and received by faith alone."

These doctrines we regard as *fundamental* articles of the Christian religion, and the denial of them as heresy; and such we believe are the sentiments of the Congregational churches and clergy of the State of Connecticut.

Upon the adoption and passage of this declaration, the Association, on motion of Rev. Mr. Calhoun, united in solemn and devout thanksgiving to God, for the harmonious and happy result to which they had come. Rev. Mr. Ackley, of Michigan, led in the expression of this gratitude at the throne of grace

Views from the Verge of the Spirit-Land.

Some of the last words of the Rev. N. Banatyne, late of Washington, District of Columbia, taken from the Presbyterian of September last.

To a Rev. friend a few days before his death, he said—"I am wasting away to the good land. These are glorious prospects, if they are only realized. My trust is only in Jesus, nothing else. I think I know in whom I have believed. He is able to keep all that I have committed to his hands. O, if I could only preach again, it should be nothing but the simplest gospel—'This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners.' It is this gospel that is my support and comfort now; of what avail would philosophy now be, with all its beautiful fancies and theories." To a young minister who was standing by, he said:—"My young brother, preach the simple gospel, the simple gospel you find in the epistles of Paul, and the Evangelists; leave philosophy in the study." [Presbyterian.

THE BIBLE.

This book, a multifarious collection of oracles, written in various ages and various countries, and at intervals of two thousand years, having in it every form of composition, familiar and profound; songs and history, ethics and biography, scenes from the hearth, and episodes from natural annals: numbering, too, among its authors him who wore a crown and him who tended sheep, the Persian prime minister and Cæsar's fettered captive; written, too—sections of it—under the shadow of the pyramids, and others on the banks of the Euphrates. This book—so lofty in its tone, and harmonious in its counsels, has become the more venerable from its age, and the more wonderful as its history and results are examined and understood. Whence springs its originality if its claims were disallowed! It tells us of expeditions prior to those of Jason and the Argonauts. It describes martial adventures long before Achilles and Troy. Its ethical system preceded Thales and Pythagoras. Its music was vocal before Orpheus and Hesoid. Its judges flourished before consuls and archons. Its feasts and gatherings rejoiced the tribes when the Nemean games had no existence; and it reckoned by Sabbath and jubilees when neither Olympiad nor lustrum marked and divided the calendar. It embodies the prophetic wish of the Athenian sage: for it "scatters that darkness which covers our souls, and tell us how to distinguish good from evil." The valley of the Nile has now uncovered its hieroglyphics to confirm and illustrate its claims; and Nineveh, out of the wreck and rubbish of three thousand years, has at length yielded up its ruins to prove and glorify the Hebrew oracles.

BIRTH SONG.

FROM DICKENS'S "HOUSEHOLD WORDS."

Hail, new-waked atom of the Eternal whole,
Young voyager upon Time's mighty river!
Hail to thee, Human Soul,
Hail, and forever!
Pilgrim of life all hail!
He, who at first called forth
From nothingness the earth,
Who clothed the hills in strength, and dug the sea;
Who gave the stars to gem
Night, like a diadem,
Thou little child, made thee;
Young habitant of earth,
Fair as its flowers, though brought in sorrow forth,
Thou art akin to God who fashioned thee!

The Heavens themselves shall vanish as a scroll,
The solid earth dissolve, the stars grow pale,
But thou, oh Human Soul,
Shalt be immortal! Hail!
Thou young Immortal, hail!
He, before whom are dim
Seraph and cherubim,
Who gave the archangels strength and majesty,
Who sits upon Heaven's throne,
The Everlasting One,
Thou little child, made thee!
Fair habitant of Earth,
Immortal in thy God, though mortal by thy birth,
Born for life's trials, hail, all hail to thee!

CHILDREN'S MISSION.

THE FIRST ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF THE CHILDREN'S MISSION TO THE CHILDREN OF THE DESTITUTE:

We commend to our readers this report and the excellent Mission to Children. We cannot condense its statements.

Immediately after the organization of the Executive Committee, Mr. JOSEPH E. BARRY was chosen the Children's Missionary. This appointment, we are happy to say, proved a fortunate one. Mr. Barry possesses many peculiar qualifications for that office. He entered at once heartily into the work, and has made himself not only useful, but highly acceptable, in the faithful discharge of its duties.

It was agreed that his salary for the first year should be five hundred dollars. The Christian Society, of which the Rev. Mr. Edmunds is pastor, generously offered to contribute one hundred dollars, leaving but four hundred to be raised by the scholars of our Sunday Schools.

Mr. Barry began his labors on the wharves and in the streets in that neighborhood. He found scores of boys playing and gambling with props and cents, not only on week-days, but on Sundays; and rum-shops kept open, in defiance of the law, where youths were enticed to almost certain destruction. He has often seen boys from eight to twelve years of age intoxicated, and found that many of the rum-sellers received stolen goods from the boys in payment for the liquor they drank; thus doing the double work of making drunkards and thieves at the same time.

In order to reach this class of children more effectually, it was thought desirable to gather such as would go into a Sunday School. For a few weeks, the boys were collected together in Utica street; and, as they showed a willingness to listen to your missionary, the Executive Committee applied to the City Government for the use of the Ward-room in District No. 9, for a Sunday School room; and it has been used for that purpose for nine months past. At first the school numbered a hundred and twenty-five scholars, who were mostly Catholic children; it increased for a while, and its success seemed certain. Mr. Barry was treated, in the school and out of it, with respect by all the children. But suddenly, or within the space of two or three weeks, a great change was wrought. The number of scholars was reduced from one hundred and twenty-five to about thirty. At present there are fifty-four names on the list, all Protestants; and there is an average attendance of forty children. It should be borne in mind, however, that several of the boys and girls, who have had places provided for them by your missionary (and to whom we shall hereafter more particularly allude,) have gone out from this school. More than two hundred have been admitted since it was opened.

Great precaution had been taken by Mr. Barry to avoid exciting the prejudices or jealousy of any religious sect; his object being to teach the children the simplest moral and religious lessons. No manual of any kind was used in the school, and no text-book but the Bible was read. Short addresses were made by the missionary and teachers, and the services closed with a hymn. Though reluctant to say any thing which might possibly wound the feelings of others, we yet feel bound to state, that the cause of this great change in the school originated in an unfounded apprehension, on the part of the Catholics, as to the objects of your missionary. We hope that the time may come, when the Catholic clergy may better understand our motives, and co-operate with us in promoting the well-being of the ignorant and neglected.

Within two months, the Methodists and Orthodox have united, and formed a Sunday School in the same neighborhood, whose meetings are held in the Old Colony Depot. They have already a flourishing school, and there is a prospect of continued success. We may reasonably believe, that the establishment of this school is to be in part attributed to the example of our earlier efforts.

The Catholics have talked, for months past, of opening a school of their own in that vicinity; but, as yet, no steps have been taken to that end. The only thing which has been done by them, towards lessening the evil, is the sending recently some of their young men into the streets to look after the boys on Sundays.

Your missionary and his wife are both very much interested in the Sunday School which they have established. They believe it is doing good; but they say its usefulness could be much increased by a greater number of efficient teachers. Are there not those among us who are willing to labor in that field,—willing to put themselves at once in the way to rescue boys and girls from temptation, and to "snatch them as coals from the burning!"

Besides attending to this school, your missionary has addressed twelve other Sunday Schools on the subject of the Children's Mission. He has made *eighteen hundred visits* during the past year. Seventy boys and girls have been provided with places, in and out of the city; many of them to learn trades. There have been thirty admitted into different Sunday Schools, and thirty-three into the common schools. Eight hundred garments have been judiciously distributed among the poor.* The destitute have been relieved by a timely supply of groceries, and other articles of necessity, to the value of $107: these last were obtained by Mr. Barry from benevolent individuals. He has, in some cases, induced adults to join in public worship at different churches; and he has distributed at the jail, and elsewhere, a large number of tracts and religious newspapers.

Of the whole number of boys and girls,—seventy in all,—who have had places provided for them, only *four* have left those places, and *one* is known to have done so under Catholic influence and advice. We have seen letters to Mr. Barry from some of the persons who have taken these children, expressing great satisfaction, and promising to do well by them. *Three* have been adopted by respectable families, by whom they are treated with all kindness and consideration;—a most happy change for those poor children, many of them worse than orphans!

In the performance of his duty, your missionary has not only visited the garrets and cellars of the sick, the depraved, and the destitute, but he has had occasion frequently to go to Leveret street Jail. You will probably be surprised to learn, that not far from five hundred boys, between the ages of seven and eighteen years, have been confined in that prison for a longer or shorter period within the past year! Many of them—most of them, indeed—leave the jail more depraved than they enter it. The wards are so arranged that conversation may be carried on between the prisoners; and the old offenders seem to take a special delight in corrupting the minds of such as happen to have a few sparks of virtue left in them.

Could any argument show more forcibly than this statement the necessity for the existence, not of one, but of a dozen missions to the children? *Law* is made to punish the criminal; but man's duty is to prevent the crime. Who would not gradly do all in his power to prevent the commission of crime, if he knew that *punishment* would be sure to inflict a lasting injury upon the character of the criminal? Many boys are sent to that jail, because they cannot pay a small fine; laid upon them, it may be, because they have committed a small offence. They are not unfrequently shut up in that sink of iniquity, for selling newspapers without a license. Let the particulars of one case suffice for many: A promising boy, ten years of age, left his sick mother, promising to bring her some money when he returned. He procured newspapers to sell; but, being too poor to pay one and a half or two dollars for a license, he commenced selling them without. He was detected by one of the officers; and the next news his mother heard of him was, that he had been sent to jail!

It would be interesting to quote largely from the Report of Mr. Barry, to show the instances of boys who were literally saved, so far as human agency could effect it, through means used by your missionary; but we can give only a few cases, and those in nearly his own words.—

"Two young lads, twelve and thirteen years of age, came near being arrested for theft, which they committed in a certain fancy goods store, on Washington-street, in which one of them was employed. An acquaintance of this boy was in the habit of going to the store, and of receiving goods, which he would carry away, and secreted in a wood-shed connected with his mother's house. The mother suspected the delinquency of her son, and sent for me. I questioned him; and it appeared, that, after obtaining the goods, he was in the habit of selling them to the keepers of certain rum-shops in the neighborhood of Sea street. I took an occasion to see the owners of the goods, and dissuaded them from proceeding to extreme measures. They listened, and I took charge of the boys. I succeeded in recovering the goods, though not without difficulty. In two cases, we were absolutely ejected from the rum-shops, and the boy abused with blows. One of the boys, I am happy to say, through my humble instrumentality, has been provided with a good situation in a sister city; the other yet remains in Boston, attends my Sabbath school, and is a very good boy.

"Another case,—that of a family, the parents of which are both intemperate. The mother has just left the House of Correction. One of the daughters is still there; but, for another, a situation was obtained in an excellent family in the country, where she is doing well. I consider it a great point gained to remove them from evil influences.

"Again, a moderate drinker, who has two daughters. One of them lost to all sense of moral obligation, threatened to entice her younger sister into the paths of vice, which had proved her own destruction. I have secured a place for this innocent sister in a highly respectable family in the country.—Yet another: She is the daughter of an intemperate man. Her name is on the records of the police as a 'vagrant.' I obtained a place for her in an excellent family; and, after several interviews with her and her parents, she went there, and has now one of the best of homes. I trust she will be saved from vice and ruin."

The last case I shall name is one where the mother had died of the cholera. Mr. Barry say: "The neighbors were unwilling to go into the house. When I entered the room, I saw no one but the dead mother lying on the floor, with a beautiful little girl, who was very sick. They had been in this state several hours. A home was provided for the child; and, by the good care of a worthy woman, she is now well. The mother left four young children. These I tried to get into Protestant families; but they have been taken off my hands by their priest."

In bearing this well-deserved testimony to the fidelity, zeal, and judgment of your missionary, we ought not to pass over the hardly less efficient, though modest and unobtrusive, efforts of his excellent wife. She has seconded his exertions, not only by her sympathy, but by the most hearty and active co-operation. She has prepared for distribution among the poor not less than two hundred garments, forty-two bonnets, and several articles of necessity and convenience. She has nursed the sick, shared in her husband's labors, joined in his visits to the poor, and, when he has been interrupted by sickness, has opened the Sabbath school. We feel that we have thus secured the services of *two* excellent missionaries by the modest salary which we pay to *one*. Our young friends will be glad to know, that, though Mrs. Barry looks for no reward beyond that of her own conscience, and finds her happiness in aiding the efforts of her excellent husband, she has found friends who are unwilling that such disinterested benevolence should not be gratefully acknowledged. You will rejoice to learn, that, without her knowledge, a purse of one hundred dollars has been contributed by twenty gentlemen who are interested in this cause, and has been presented to her this day. Your good wishes, we are sure, will accompany this gift.

"THOU ART MY SISTER." Poverty came to me, and she said, "I must dwell with thee." And while I held the door of my room half way open, she looked hideous and ragged, and her voice was hoarse But when I said to her, "Thou art my sister," her face looked divinely thoughtful, and there was that in her voice which went to my heart, and she was ragged no longer, nor yet gay, but like the angels whom God so clothes. And through looking into her eyes, my sight was cleared. And so I first saw the majesty of duty, and that beauty in virtue which is the reflection of the countenance of God. For, before this, my eyes could only see what coarse worth there is in medals, and stars, and crowns, and apparelled in purple and fine linen. [Mountford.

THE CELESTIAL SABBATH.

The golden palace of my God,
Towering above the clouds, I see,
Beyond the cherubs' bright abode,
Higher than angels' thoughts can be.
How can I in those courts appear,
Without a wedding garment on?
Conduct me, thou Life-giver, there,
Conduct me to Thy glorious throne,
And clothe me with thy robes of light,
And lead me through sin's darksome night,
My deliverer and my God. [Russian Poetry.

* Mr. Barry gratefully acknowledges in his Report the receipt of clothing from the following societies and sewing circles; namely, the Rev Mr. Allen's, of Northborough; the Rev. Mr. White's West Cambridge; and the church at Watertown. From the following societies in Boston,—those of the Rev. Messrs. Waterston, Gray, Huntington, Fox, and Croft. Also money and clothing from the Rev. Mr. Hall's, Dorchester.

THE CHRIST OF THE GOSPELS AND OF SAINT PAUL.

The writings of the New Testament describe Christ not under one form or type of representation only, but under more than one. It will be perceived that we leave out of view altogether the Christ of the Old Testament. He is presented so vaguely in the prophetic books, and the passages that are supposed to relate to him are for the most part of so doubtful an application, that no distinct image of him is there to be found. No distinct image of him, we say,—though in a certain sense he is predicted everywhere, not in the prophetic books only, but in Moses and the Psalms. He pervades, as it were, the Jewish Scriptures, though without form. How should there have been a form, when the time of manifestation lay yet in the darkness of the future? If we were not able to put our finger upon a single clear passage, and say he is literally there, still we could distinguish through the whole the essence of prophecy. The effect, too, of such prophecy was at last satisfactorily displayed. The general current of expectation flowed towards one time and one person. He that was to come appeared, and all was fulfilled.

We confine ourselves to the Christian Scriptures. How do these describe him? Not under one form or type of representation only, but under more than one. The first three Gospels contain one of these. The Gospel according to John unfolds another. The Epistles of Paul appear to us to exhibit a third. With regard to the first two of these departments, the difference was discerned very early, and the oldest writers of the Church make mention of it. It is perfectly clear, that the first three Gospels—which, for the sake of convenience, and because it has become common so to name them, we shall call the Synoptics—take each of them the same point of view. They tell similar things in the same general manner. The coloring of their language is the same. But the moment we open the Gospel of the fourth Evangelist, every thing is changed. At the very outset, we are carried up from off the solid earth into the region of theologic ideas. And when we come to the ground again,—if the scenes are the same that we beheld before, they appear in a different light. A new, uniform strangeness is cast over them all. We breathe another air. We hear the sound of an altered speech. Christ walks before us again, but his method of discoursing is not what it was before. His figure and bearing are more like those of a superior order of beings. His language rises to a certain mystic majesty, and is sustained at that point:—which is indeed the style of the writer himself. The obscurity, so far as there was any, of his occasional parables and of his bold prophetic imagery, is now exchanged for the settled obscurity of enigmatical and transcendental forms of discourse. The incidents bear a much smaller proportion than before to the dialogue or monologue, which now occupy the chief place; and both of these are carried on in the same solemn and peculiar phraseology.

When we look at this diversity of style between John and the Synoptics with the eye of a mere literary criticism, we perceive at once that they correspond precisely with two great classes or schools of Greek composition; or in stricter accuracy perhaps we ought to say, of Hellenistic composition, for neither the one nor the other is of classical purity. The first is the simple style of Palestine. It is that in which the admirable Apocryphal book of Ecclesiasticus, or the Wisdom of the Son of Sirac, was written, between one and two hundred years before the Christian era. It is as plain as the Proverbs of Solomon. It has no Egyptian refinements about it. It is that, nearly enough for our present purpose, in which Josephus recorded his famous histories. The other is the ornate, metaphysical language of Alexandria. We find a perfect specimen of this, equally admirable in its kind, in the Apocryphal book of the Wisdom of Solomon;—a book that is glowing all over with the baruished beauty of Oriental and Southern culture. We perceive the education of its author, we scent the rich banks of the Nile, the instant we open the pages. The date of this work is more uncertain than that of its companion and brother from the Holy Land, though certainly older than the New Testament. The two taken together, each unapproached according to its model, are worth more, we deliberately believe, to the didactic literature of mankind, than all the philosophic writings that ancient Greece has bequeathed to the present generation. Yes;—and we are perfectly aware, and perfectly content, that the whole of Plato's Dialogues, genuine and spurious, must be thrown into the still unequal bargain. So superior are the very offshoots of the sacred volume to all Gentile instruction in moral and divine things. As the opposite to Josephus we may set Philo Judæus, whose natural as well as intellectual birthplace was on the Alexandrian shore, and whose mode of writing bears the same resemblance to that of Josephus which the Wisdom of Solomon bears to the Wisdom of Sirac.

We have now indicated the twofold manner in which Christ was depicted during his lifetime by those who lived with him, and had the closest personal relations to him. And now we come to a noticeable fact, that bears a

accumulation of proof for the genuineness of any writings. To the second question, also, we reply, Interfere with the unity, blur the distinctness, of our conceptions of Christ! Just the contrary. We need that divergency, which we have seen actually to exist, in order to spread a foundation wide enough to contain and hold up the full idea of so divine a person as the Lord Jesus. Who supposes that our view of the Grecian sage is confused, or that any doubt is cast upon what he really was, by the differing accounts of his disciples who wrote of him! How should they have written of him alike, though they both were his favorites and admirers, when one was a man of affairs and a great commander, and the other lived chiefly in the inward life! One was flattered by his countrymen with the title of "the Attic bee" He flew over Asia, to bring back, even from its fields of battle, sweets for his native hive. The other was saluted by the philosopher himself as "the academic swan," dwelling in silence, purity, seclusion, and peace. The learned Professor of Greek at Harvard University has just told us that a perfectly proportioned figure of Socrates can be made only by combining the three representations of Plato, Xenophon, and Aristophanes. How vastly stronger is the case before us, when the figure to be displayed is that of the Saviour of men! That sacred form is nowhere and in no dress to be mistaken. No biographer could make him ordinary or tedious. No idealist could reach the height of his excelling nature. No ribald satirist could touch him with one stroke of ridicule.

In a word, we required the holy testimony, as we have it, in a triple bond of descriptions. This makes all complete. It is the "threefold cord that is not quickly broken";—that will tie up its treasure secure and fast for all generations. N. L. F.

[Christian Examiner.

SOCIAL INTERCOURSE IN CONGREGATIONS.

We beg to direct attention to a letter, signed "A," which will be found in another column. It describes a case which is, unfortunately, too common, and one which could not be so if the right feelings existed amongst us. "A." says:—

"I have been for four years a regular attendant at one of our chapels in a considerable town. The congregation is large, and I came among them a young man and a stranger. During that four years, with the exception of the minister himself, I have not made a single acquaintance with a single individual *in consequence* of my attendance at this chapel; I have never once been taken by the hand by any member of the congregation *because* I was a fellow-worshipper; two hundred Sundays have come and gone, and I have stood among men whose names I know now as well as my own, whose faces have become as familiar to me as any in the world, who have joined in the same worship, heard the same sermons, sung the same hymns of praise, and yet with whom I have never exchanged a single word on any subject whatever during the whole five years."

Certainly, this stands in painful contrast with the description of that primitive congregation whose members were "of one head and of one soul," and it must be admitted to indicate a serious deficiency in the Christian spirit, when fellow-worshippers are found coming together in the same place for years without feeling the slightest interest in each other's condition. Such a state of things is, however, the symptoms of an evil which cannot be cured except by dealing with the cause. Let the faith of any body of Christians be warmed, and their religious sympathies will be necessarily quickened and called forth. When they have something in common which is of deep interest, they will be drawn together in intimate intercourse by the most powerful impulses. Common principles, sentiments and hopes, are the ground of all the attachments and friendships, and the feelings, arising out of a common faith, should naturally form ties of a very close and enduring nature. But this cannot be the result of agreement in mere opinion, or in external profession. It is only when men's hearts are very strongly influenced by the religion which they hold, that any mutual attraction arises from its influences. Hence there would be little use in trying to force the growth of intimacies between attendants at the same place of worship, when they have not really any lively interest in that purpose for which they come together. The common interest must in some way be excited, in order to lead to intercourse, and then, unquestionably, the intercourse would strengthen and develop the feelings in which it originated. It so happened that shortly after we received the letter of "A." an American Unitarian newspaper came into our hands, and the first paragraphs in it which arrested our attention, were the following:—

"The Pastor of the Church of the Divine Unity has removed his residence to No. 56, Irving-place, and continues at *home* to his parishioners and friends, on Wednesday evenings."

"The Pastor of the Church of the Messiah resides now at No. 86, Eleventh-street, and will be happy to see his parishioner and friends there."

These announcements would seem to show that so far as Congregational intercourse is an index of a more fervent faith, the religious condition of our fellow-believers in America is better than our own. Social Congregational meetings we fear, are of infrequent occurrence in this country; and there is one difficulty in the way of their being promoted by ministers, which probably does not press so strongly upon our American friends. It arises from the fact, that not one congregation out of ten affords to its pastor the pecuniary means of keeping up a house and an establishment such as would be requisite for giving Congregational "at homes," even on the most modest footing. In almost all cases ministerial salaries are discreditably low, and are often almost ludicrous when contrasted with the exacting and critical fastidiousness shown in estimating the qualifications of those who receive them. A change in this respect is an indispensable preliminary to the general introduction of any such system as that which appears to exist in New York. But where sufficient religious interest exists, it would be perfectly practicable to bring the members of a congregation together from time to time, at the houses of those among themselves who could most conveniently provide the necessary accommodation. We do not believe there is a minister in England who would not readily and cordially fall in with a plan of this kind. But we suggest it as a necessary condition that "sufficient religious interest" exists. Without this, congregational meetings would soon become common gossipping tea parties, in which no topics would be more uncongenial or out of place than those connected with their common profession.—[*London Inquirer.*

'The World hath not known Thee.'—Then what has the world known? Not known God! Not known him with whom it has to do! Not known its Saviour—its best Friend! What, then, does it know to the purpose? If you inquire of the world, it will not only tell you that the present age in particular is the most illuminated of any, but it will tell you of its wonderful discoveries in science, its great knowledge in politics, its progress in the arts, &c. Some will profess to tell you what progress religion has made in the world; and they will go on to say more, as knowing what progress it will make; the world is so illuminated—so comprehensive!

Now, with all this knowledge, discovery, and instruction, I read the text, 'O righteous Father, the word hath not known thee!' Not known thee, and yet so wise! With all its little discoveries, cannot it discern the things belonging to its peace! Then it is but telling me of the bustle and industry of ants—of the ingenuity and politics of bees! All this is trifling to him who wants a shelter.

German Newspapers. A curious catalogue has just been published of the titles of the newspapers and journals which sprung up after March 1848. An extract of a few will prove amusing: The Spanish Fly, the Hornet, the Wasp, the Bee, the Horse-fly (singular and plural), the Imperial Horsefly, the Nest of Horseflies. These are all publications with a sting. Another section includes the illuminating or light giving periodicals: The Lamp, the Torch, the Gas Flame, the Lantern, the Snuffers, the White Lamp, the Eternal Lamp, and, finally, the Egyptian Darkness. The next section defies description. It begins with the Berlin Boaster, the Morning Barricade, the Daily Kennel, the Democratic Reasoner, the Torgau Screamer, the Cat's Music (Katzenmusic), the Stormer, the Red Cap, the Sans Culottes, and the Tower of Fools. The next section is devoted to Journals with diabolical titles, such as the Devil, the Travelling Devil, the Unchained Devil, the Clerical Devil, the Revolutionary Devil, and the Persecuting Devil. Of course, the last catalogue includes a Punch and a Charivari. The concluding section is beyond translation, and must stand as it is: Kladderadatsch, Kladertratsch, Klitsch-Klatsch-Pempernickel, and Juchheipassasa.—[London Daily News.

CHRISTIAN REGISTER.

Boston, Saturday, July 13, 1850.

I PETER 3: 19.

"By which also he went and preached unto the spirits in prison."

An esteemed brother in the ministry has solicited of us an exposition of this text and its context,—probably the most difficult passage in the New Testament. In order to a full discussion of the critical questions which it presents, we should need Greek type, and must attempt the edification of Greek scholars only. But we will give in a few English words the results of our own somewhat elaborate study of the original, with the aid of commentaries and lexicons. There are two questions, on the answer to which depends the import of the passage.

1. What is the subject of the predicates, *went and preached?* The simplest grammatical construction would lead us to answer, *Christ;* but we can conceive of no sense, sustained by any fact of scriptural history or any item of Christian doctrine elsewhere taught, in which this could be true of Christ. The nearest noun that could furnish a nominative is *God;* and though this word is in an oblique case in verse 18, there are in the Greek of the New Testament some undoubted instances, in which a dative or an accusative similarly situated supplies the nominative for a subsequent member of the sentence. But to say that "God *went* and preached" savors more of anthropomorphism than suits the genius of the writers of the New Testament. There remains the supposition that it was *Noah* that *went and preached.* This seems to us by far the most probable. It is not a very unusual thing among the Hellenistic writers to leave a nominative to be inferred by implication from some subsequent member of a sentence. Or it is not impossible that the word Noah in verse 20 may have been originally intended for the nominative to *went and preached.* The Greek form used for Noah is indeclinable, and there is therefore nothing except its collocation to mark it as a genitive. The grammatical structure is complete, even if Noah be taken as the nominative. The rendering of the clause will then be; "In the days of the ark's being prepared." To be sure Noah does not occupy a position in the sentence, which in classical Greek the nominative could occupy. But the New Testament writers not unfrequently depart in this respect from received Greek usage. Nor yet is it improbable that the author of the epistle might have inadvertently omitted the nominative in his first draft, and inserted it in the margin, whence it was transcribed next to the word nearest the margin, instead of being placed half a line earlier, where the writer meant that it should be read.

2. The other question is; Who are the spirits in prison? Of course, if it was Noah, who preached to them, they must have been the people to whom Noah preached, and not the inhabitants of Hades in general, as many critics have imagined This chief, perhaps sole proof text for the doctrine of "Christ's descent into Hades," is thus rendered worthless. But why were the men of Noah's time called *spirits in prison?* "Spirits in the bands of iniquity," say some critics. "Spirits in a sheath," that is, "encased, or enclosed in the flesh, so as to be insensible to any appeal to the higher nature," say others on philological grounds so far-sought as to be for that very reason untenable. Both these expositions would make the phrase in question refer to the condition of those people in their lifetime. But the word rendered *sometime* in verse 20 denotes *formerly,* and thus makes it probable that the phrase *spirits in prison* denotes the condition of those persons, not formerly, but at the time when the epistle was written. The word rendered *prison* signifies *ward* or *keeping,* and would be appropriately used with reference to criminals under either human or divine government detained for future judgment and punishment. The idea which it involves may be illustrated by 2 Peter 3: 7; "Preserved unto fire *against the day of judgment and perdition of ungodly men.*" Also by Jude 6, "*Reserved in everlasting chains unto the judgment of the great day.*" With the light cast by these passages, we suppose the *spirits in prison* to be *spirits kept in ward for the verdict and penalty of the divine judgment.*

These things premised, we now offer the following paraphrase of 1 Peter 3: 18—22; "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but made alive again, [preserved as it were through the deluge of mortality which had engulfed all other children of men,] through the energy of the divine spirit,—the same spirit, in which Noah, [who with his family alone survived the literal deluge,] went and preached to the souls now reserved for punishment, who were disobedient to the message of God in the days when the ark was in building, in which a few, (eight,) human beings were saved through water, by means of the very element which destroyed the ungodly. And in this matter our salvation is analogous to theirs. The water which bore them on its bosom to the summit of Mount Ararat may be taken as a type of the water of baptism, the seal of our salvation,—not that the external washing is of any avail to us, but the purged conscience, which makes us partakers of the resurrection of Jesus Christ, who is at the right hand of God, has passed into the heavens, angels, authorities and powers being subjected to him." It will be seen that the rhetorical construction of this passage rests on three analogies, 1. between the spirit in which Christ endured and overcame the contradiction of sinners, "suffering for sin," and rising from the conflict to eternal life, and that in which Noah bore the message of God to his wicked cotemporaries; 2 between the deluge, in which but one family survived, and death from which there had been but one conspicuous and permanent instance of resurrection; and 3 between the water, which had been the means of temporal salvation to Noah and his household, and the baptismal water, which is the sign and pledge of spiritual salvation to the household of Christ.

INTERESTING TO NATURALISTS.

What an odd looking creature a Romanizing Episcopalian must be! A correspondent of the "Witness," giving an account of the inmates of Father Newman's monastic establishment,—"the Oratory"—at Birmingham, says of them, "The straight-forward look of an English clergyman had in a measure departed, while the very peculiar aspect of a Romish priest had not been altogether attained." Although our uncertainty as to what precisely these unfortunate persons have lost in respect of facial resources, and what they have acquired, disposes us to be modest in expressing an opinion, we may venture to suppose that unless the days of this dismal, transitional state of their physiognomy be shortened, such a purgatory of the human countenance should prove a stronger dissuasive from Oxford speculations than the decision of the Queen's Bench, or the arguments of the Archbishop of Canterbury.

The same writer states that he found Mr. Newman had gone to a distant town, where the cholera was raging, to take care of the sick deserted by the dissenting ministers. This circumstance naturally tends to abate one's horror of Puseyism, but it does not seem to have had that effect on him. Might he not possibly have found some of the regular English clergy in less worthy business?

PAROCHIAL COURTESY.

There are some parishes needing to be told that ministers have the ordinary sensibilities of gentlemen. Not to go into any other illustrations of this remark at present, we would venture to offer parishes without settled ministers three pieces of general advice, on the ground of policy, etiquette and justice: 1. Treat *every* preacher you employ, whether for a longer or shorter time, as an honored guest. 2. Pay him and pay him promptly for each Sunday he preaches, a fifty-second part of the annual salary you would pay a settled minister. His extra expenditures are an offset to the non-performance of parochial offices. 3. When your pulpit is occupied by a minister having a regular charge, leave him free to procure his own substitute.—You will find it advantageous to you to follow this counsel, in more ways than one.

THE MEADVILLE THEOLOGICAL SCHOOL.

Meadville, (Pa.) June 27.

My brother-editors will have received before this reaches them, a copy of the Order of Exercises and a cursory account of the anniversary of this seminary. I wish to convey in a few words my impressions of the School. The public exercises far exceeded in intellectual merit, and fully met as to their spiritual character, my highest anticipations. There was individuality, without assumption or eccentricity,—sound and valuable thought with no parade of learning,—the evidence of entire mental freedom without the remotest tendency to ultraism whether theological or ethical. And, better still, the essays of the graduating class were, each and all, pervaded by the breathings of sincere piety and earnest zeal, as befitted those, who were going forth to a life of vigorous and self-denying labor in their Master's vineyard.

I have had ample opportunity of social intercourse with the students, professors and citizens of the village; and can learn nothing with regard to the School which is not in the highest degree gratifying. Most of the students are persons of straitened means, but independent spirit; and some of them, with very little direct pecuniary assistance, are supporting themselves, (and in two or three cases their families,) by manual labor, while they are pursuing their studies. Their frugality, industry and self sacrifice have met with hearty sympathy and co-operation on the part of the citizens, who in their turn express their own indebtedness for such examples, and speak freely of their salutary influence on the young men of the town. Of the hold which the School has already obtained on the interest of the surrounding population, it is enough to say that the attendance upon the anniversary was larger than in any previous year, and that not a few travelled without the aid of steam from sixty to a hundred miles solely to be present on this occasion. At the same time great gratification was derived from the presence of several near relatives of the late Mr. Shaw of Baltimore, one of the earliest and most liberal benefactors of the institution.

The library of the school is already large, and is admirably selected and classified. In connection with Prof. Huidekoper's very choice library, and other collections freely open to the students, it probably offers as valuable facilities for theological research, as are enjoyed at any of our New England Divinity Schools.

The peculiar feature of this School is its adaptation to various grades of previous culture, and its affording to students of all classes just the amount of accurate and systematic instruction which they have time, inclination or ability to receive. Those who have enjoyed a competent classical training, are carried through a course of study at least as extensive and thorough as at Andover or Cambridge. Those who have had simply an English education, may, in the space of four years, pass through the best parts of a collegiate and a professional course. Those who are so far advanced in life as to render classical studies inexpedient, are made acquainted in their own language with the most valuable portions of biblical learning and results of biblical criticism. Those, who have already commenced preaching, are also encouraged to join the institution, and are thus prepared to re-enter their profession with a large accession of resources and ability.

The influence of this school is beginning to be very extensively felt in this whole section of the country, and I sincerely believe that the religious charity of liberal christians could not be bestowed more profitably in any direction than in this. The funds are taken care of without charge, and husbanded with the most rigid economy. One of the professors gives his services, and the compensation of all the others hardly exceeds a Cambridge salary. The little congregation in Meadville has given generously to the cause. Aid is derived from St. Louis, Buffalo, New York and Boston. We wish that more of our liberal givers in New England might find it in their hearts to contribute either to the annual expenses of the School, or to its small, but increasing permanent fund. A. P. P.

Annual Visitation of the Divinity School of Cambridge. We hope that our readers will not fail to visit next Tuesday this School of the prophets, or forget the great and important interests of theological education. Our main strength as a religious body must be brought out and cherished by the aid of a devout and enlightened ministry. The wordly inducements to enter the ministry are small; but the spiritual wants of the community were never greater, nor was there ever a time when the labors of thoroughly accomplished and gifted Christian teachers would be better appreciated or more effective than now. Let the elder brethren in the ministry, and those among the laity who feel the value of an educated ministry, cheer by their personal presence those who have the charge of our Theological School, and who in a discouraging position are doing all that can be done by patient industry, great learning and conscientious fidelity.

☞ The acknowledgement by the Treasurer of the Evangelical Missionary Society of a donation from the Church and Society in Shirley, Mass., affords a gratifying proof of the valuable and successful services of a faithful minister. When Mr. Chandler commenced his work in Shirley the parish was in so feeble a condition as to require assistance from that very Society to whose funds it is now able to contribute. Amidst the changes and disruptions and decadences in our country parishes which have of late excited general remark and regret, it is pleasant and encouraging to be occasionally the chroniclers of an instance like that to which we have now alluded. We hope that such instances will be multiplied.

NORTH AMERICAN REVIEW.—SLAVERY.

The North American Review for July is more than usually filled with interesting articles, on a variety of subjects, philanthropical, historical, scientific, æsthetic, literary, geographical, bibliographical, political The article on Allston's poems and lectures is a beautifully written essay. That on public libraries abounds in valuable information and suggestions. The review of Cooper's Ways of the Hour is severe enough to satisfy any lover of our democracy. But notwithstanding its excellencies we have somewhat to say, even against this number of our venerable Quarterly. Any one who reads the first article on Sir T. F. Buxton, and notices the earnest glow of feeling excited by his labors in opposition to Slavery, and then turns to the last article and observes the measured terms in which our American Slavery and the efforts to prevent its further extension are spoken of, will, we think, be struck by a remarkable difference in the spirit of the two articles. The first relates to a distant evil, which has been successfully resisted; the other to a present evil which at this time is agitating our government to its centre. The moral tone of this latter article, on the purely ethical portion of the subject, is debilitating, and the reasoning weak and sophistical. Take the following, "as to the moral obligation to prevent the diffusion of Slavery." "Now the *diffusion* of Slavery is a very different thing from the *creation* of it. All that can reasonably be said is, that we are morally bound at all hazards to prevent any person now free, from being made a slave, except as a punishment for crime: if he is already a slave, and it is confessed that we are under an obligation to allow him to remain so where he is, we are not morally bound to resist unto death any attempt to transport him from Georgia to California. Looking at the thing *exclusively* in its ethical aspect, it is a matter of indifference whether he lives in one State or another" If this is a true statement of the case why has Mr. Webster in former days so emphatically declared that he would oppose to the utmost every attempt to extend the limits of Slavery? And why, near the commencement of the present session of Congress, did Mr. Clay in that fine tone of moral enthusiasm with which he sometimes utters himself, declare that no earthly power should ever induce him to vote for the extension of Slavery into territory now free? If there were but one Slave, the question would be as the Review states it. But every one knows, and no one better than the accomplished political economist who presides over the North American Review, that the number of Slaves half a century or a century hence must depend on the richness and extent of the Slave territory. Slavery is a curse which not only expands, but which multiplies itself and *creates* new victims with every new accession of territory. If it had by legislative provisions been kept from all the new territories added to our government since 1789, instead of three millions of Slaves we should not have half the number at this hour; and the political controversies which are threatening us with dissolution would never have been dreamed of Every new accession of Slave territory must inevitably increase the number of Slaves. It will increase them in the old Slave-breeding States, and multiply indefinitely the awfully atrocious horrors of the Slave trade. The *diffusion* of Slavery is practically the *creation* of Slavery; and we must enter our most earnest remonstrance against the ground taken on this point by the North American Review.

After all that is said about the policy of the different measures now before the country, it can hardly be denied, that our views on the subject depend very much on the degree of moral repugnance which we have to Slavery. Those who believe it morally the heaviest social curse that can fall on a people, and that every measure which voluntarily yields for its advancement is not only a mistake but a crime on their part, will surround it with the strongest safeguards, and give their assent to no provisions for its support beyond what is absolutely required by the severest construction that can be put on the Constitution of the United States. Wherever there is room for honest doubt or compromise, it must be on the side of liberty and never on the side of Slavery. No motives of political or commercial expediency, no threats of disunion at the North or the South, will induce them to lend their sanction to its claims, or admit its authority one hair's breadth beyond the imperative terms of the original compact. Whatever may be said about tolerating slavery where it is already established, these men will regard it as nothing less than a crime to vote for its extension, or assent to measures which, they suppose, may lead to its extention. And so in reference to the delivery of fugitive Slaves. What the Constitution positively and undeniably requires, our representatives, who have sworn to obey the Constitution, must allow; but beyond that, nothing They are to volunteer nothing, they are to allow nothing, which is not imperatively required by the terms of the bond; and if there is doubt anywhere, that doubt must be construed on the side of freedom.

The North American Review gives up the right of trial by jury in the place where the alleged fugitive from Slavery is apprehended. What then becomes of Mr. Webster's bill for the recovery of fugitive Slaves? If that bill is all that the Constitution requires on the subject, how can any one who views Slavery as a great moral wrong, justify himself in voting for another bill which surrenders the sacred right of trial by jury where the liberty of a human being is at stake?

ANOTHER IMPOSTOR.

Almost next to the satisfaction of having befriended a deserving man, is that of having escaped being taken in by a lying one. Week before last a correspondent advertised our readers of the artifices and personal appearance of one of these unscrupulous and mendacious beggars, though not in season, we are sorry to learn, to save all of them from his tricks. We have now to warn them against another,—a very decently dressed and rather delicate young man, who pretends to hail from Vernon, New York. He talks about Rev. Mr. Emmons as affectionately as a brother, has some acquaintance evidently with the localities in that part of the State, and seems to be profoundly interested in the spread of Liberal Christianity. He is one of the most adroit and sly of his class. He has just been Eastward,—or is going,—to accompany his mother home from a visit in Maine. He has lost his purse, and is waiting to hear from his friends, very much incommoded by the detention, and anxious to get on. Perhaps he does not even ask directly for money; but having the necessity of his case put directly before you, how can you, as a gentleman, do less than offer so modest a youth and so ardent a fellow-believer, the loan of a few dollars! His figure is rather slender,—and his complexion light,—too much so for a farmer, such as he calls himself. He had a sister who formerly played the seraphine in Mr. Emmons's Church,—albeit there is and has been no such instrument there—but has since died. We invited the gentleman to meet us the day following our interview, assuring him we would loan him the money he wanted, provided he would deposit in the hands of a friend any little superfluous articles of baggage or other value he might have about him as security. He took the night to think this proposal over, and the next day,—did not appear. We have heard of him elsewhere.

Desirable as it is to preserve one's faith in human kind, and one's openness to appeals for charity, it is a serious mischief to encourage these idle, deceptive, filching impostors. A pleasant way, truly, to pay the expenses of a summer excursion through the country, these bright days! As it is not likely so unscrupulous a dishonesty will always be simple enough to tell the same story, would it not be a wise rule to adopt, never to give outright in charity except to known and proved objects? Every man has, or may easily have, enough of such at hand to exhaust his means; and the cases are very rare where a stranger will seriously suffer from being obliged to wait till there is a direct correspondence with the persons he names as his vouchers. The delicacy that would shrink from making such a proposition, in any case, is altogether too choice for this humbug-haunted, and all-sorts-of-peoples' world.

DEAFNESS.

Be tender and forbearing with the deaf. They are the imprisoned and impoverished ones of the world. Of all blessed sounds, the sweetest is that of a pleasant voice uttering affectionate words. It is the voice which brings heart into contact with heart. Infinitely more than through the eyes or the features, feeling and affection express themselves through the tones of the voice. The eye belongs to all animals, but language is a human bond. Scarcely can a drearier fate befall one, than to lose the sound of human voices, to perceive them gradually fading away into indistinctness and silence, like one drifting by night out to sea, who, though at first he may hear the shouts of those on shore and then, as they die away, may still hear the tolling bell or the minute gun, by degrees loses them all and is at length swallowed up in the awful loneliness.

We are not conscious how much of the pleasure of life depends on the intercourse of words. How dreary the lot of the aged, doomed to sit year by year in silence, amidst the happy voices of those whom they love! How dreary the fate of the child, who sees thought and feeling flash from lip to lip among its companions, and who can hear no sound,—its heart shut up in this eternal and voiceless solitude! It is a mournful lot. Make it not more sad by your impatience, and wonder not if it create some impatience and irritability of its own. Do what you can to make a fate so gloomy more cheerful. Let it not be laid to your charge, that your ears were open to all the blessed sounds of earth and heaven and your heart closed against those who are deprived of what you enjoy. Be tender, gentle, and forbearing towards the deaf.

What music beyond the power of words to express came over those whose ears were unstopped by the Saviour! It is one of the grateful thoughts associated with the future life, that it is the restoration of youth, that the cold waters which we seem to drink from the fountain of death are drawn in truth from the fountain of everlasting life, that our human infirmities are laid aside in the grave, and that death restores sight to the blind and hearing to the deaf

What do you say of the Sermon?

"Do you know you have been preaching *to me* this morning!" said a parishioner to the minister. "Your sermon has helped me just where I needed help, and I thank you for it."

"That was one of your most splendid sermons," said another parishioner; "the figure of *the angel standing in the sun* I consider as in your happiest manner; the hit at the orthodox was capital: a friend of mine from Ohio, who went to church to hear you, said it was one of the most eloquent sermons he ever heard. By the way, I hope you won't exchange with that stupid Mr.——— again for half a dozen years at least. Are you going to preach at home next Sunday!"

Reader, which of these persons represents your way of addressing the earthen vessel that preaches to you the Word of God and the Cross of Christ!

By looking into the heart of the preacher as he hears these two comments, how easily might one read what manner of spirit he is of.

The "Sad Tale." On the outside of our paper of this week, our readers will find a selected article with the above caption. Since it was in type, we have been informed that in several particulars it is slightly incorrect. We have not room now to correct the errors. We saw the young man when he was in the care of Mr. J. M. Spear, and were made acquainted with some of the facts of the case.

We are most happy to be able to say, that the life of the young man was saved. A statement of his case was made by Mr. Spear to the Municipal Court, before which he was bound to produce him, or pay four hundred dollars. He was released by the payment of a fine, and immediately left Boston with a relative, and is now doubtless with his father.

[For the Christian Register.]

MR. WEBSTER AND MR MANN.

Messrs. Editors:—I venture to ask for a brief space in your journal, in order to correct an article signed 'R.' and published by you June 29th.

This article expressly says, that "the whole drift and current of Mr. Mann's letter, both in the part you publish and in the rest of it, goes upon the ground, that Mr. Webster had denied the *power* of Congress to pass a law granting the right of trial by jury in a case of the seizure of a man as a slave in a free State." And again it says, Mr. Mann "attacks Mr. Webster all the way, as if he had denied such power." It adds also; "Mr. Webster did no such thing." In this way, the article seeks to show that Mr. Mann did not meet Mr. Webster's position. The reader will judge of its accuracy, when I state precisely Mr. Webster's position, and precisely Mr. Mann's answer.

Mr. Webster took two positions:

1st. That except the clauses of the Constitution securing trial by jury in criminal prosecutions, and in suits at common law, "there is no other clause or sentence in the Constitution *having the least bearing* on the subject."

2nd. That "*nothing is more false*, than that such jury trial is *demanded* in cases of this kind by the Constitution, either in its *letter* or its *spirit*."

Mr. Mann encountered Mr. Webster's first proposition by showing most conclusively that there is some other clause or sentence in the Constitution *having a bearing* on the subject. He referred to three: 1. the 3d article of the Constitution, establishing the judiciary, by virtue of which Congress had proceeded to establish jury trials in civil cases, anterior to the amendment to which Mr. Webster refers. 2. the 4th amendment, declaring the right of the people to be "secure in their persons *against unreasonable seizures.*" 3. The 5th amendment, declaring that no person shall be "deprived of life, *liberty* or property without due process of law." It may be doubtful to what extent these three instances may influence the question of jury trials; but no person can doubt that they have *a bearing on the subject.*

Mr. Mann encountered Mr. Webster's second proposition by showing that, if a jury trial was not *demanded*, in questions of human freedom, by the *letter* of the amendments, it was at least demanded by the *spirit* of those amendments. His ample treatment seemed to leave no room for doubt on this question.

It will be seen from this statement of the precise position of Mr. Webster and Mr. Mann, that it is not true, that the latter "goes upon the ground that Mr. Webster had denied the *power* of Congress to pass a law" securing jury trial in questions of human freedom; nor does Mr. Mann "attack Mr. Webster all the way, as if he had denied such power." On the contrary Mr. Mann clearly and candidly states Mr. Webster's precise positions, and then triumphantly refutes them.

Your correspondent must have read Mr. Mann's letter very carelessly. That elaborate portion, showing the exercise of the power to establish jury trials in civil cases, in the interim between the original adoption of the Constitution and the adoption of the amendments, he misapplies by supposing it to be put in answer to Mr. Webster's denial that such trial is "demanded;" whereas it is an argument against his other assertion, that there is nothing in the Constitution beyond the clauses he specifies "having the least bearing on the subject." The other portion of Mr. Mann's letter, showing that the amendments did at least in *spirit* secure jury trials in cases of human freedom, your correspondent omits to notice.

I submit this plain statement; and forbear from all comment on the unjustifiable harshness of your correspondent. x.

PRESIDENT TAYLOR.

It is with sincere and profound emotions of sorrow that we record this week the death of President Taylor. Every new fact that we have learned respecting him during the last four years has served to confirm the conviction of his great wisdom, firmness and integrity. For so decided a man, he seems to have been remarkably free from prejudices, and as modest as he was bold. We do not believe that since Washington there has been a man of greater natural sagacity or a more singlehearted patriot at the head of our government. Our confidence in him was of slow growth; but we had at last come to look on him as a man who could be misled by no partisan or sectional excitements, and who might be relied upon under all circumstances as true to the Constitution and the best interests of the whole country. He died at Washington on Tuesday evening last, 9th inst., at half past ten. He had been subject for a long period to some chronic affection of the bowels, upon which an acute attack supervened, that terminated fatally. His death, occurring at this important crisis in our national affairs, has filled the country with gloom. The intelligence was communicated to the Houses of Congress by Millard Fillmore, who is now the President, in the following message:—

Washington, July 10th, 1850.

"Fellow citizens of the Senate and of the House of Representatives:—I have to perform the melancholy duty of announcing to you, that it has pleased Almighty God to remove from this life Zachary Taylor, late President of the United States, who deceased last evening, at the hour of half past ten o'clock, in the midst of his family, and surrounded by affectionate friends, calmly, and in full possession of all his faculties. Among his last words were these, which he uttered with emphatic distinctness:—'I have always done my duty. I am ready to die. My only regret is for the friends I leave behind me.'

Having announced to you, fellow citizens, this most affecting bereavement, and assuring you it has penetrated no heart with deeper grief than mine, it remains for me to say, that I propose this day, at twelve o'clock, in the Hall of the House of Representatives, in the presence of both Houses of Congress, to take the oaths prescribed by the Constitution, to enable me to enter on the execution of the office which this event has devolved on me."

Millard Fillmore.

Dr. Twitchell. We were singularly enough in our notice of Dr. Twitchell led to mistake the carotid artery for the aorta. Three or four cases of tying the carotid artery, previous to Dr. Twitchell's, are recorded. Dr. Twitchell first performed the operation in the fall of 1807, and before any case of the kind had been published. With him it was entirely original, and performed eight months before Sir Astley Cooper's successful operation of the same kind.

For the Register.

THE TRUE CHRISTIAN.

"To sect or party, his noble soul
Disdains to be confined:
The good he loves of every name,
And prays for all mankind."

How truly these words of Needham describe the real Christian! there breathes in them a spirit worthy to be emulated by all who call themselves followers of Christ, in opposition to the bigot, who consigns to eternal punishment such as receive not the truth as explained by him; who takes the keys of Heaven into his own hand, assuming the office delegated to Peter.

The true Christian loves the good of every name; he asks not what ye believe, but do ye live up to your belief? Are ye not too much given to the letter? Have ye not quenched the spirit? Charity he considers the greatest of virtues, and to such as lack that he says, ye have not filled up the full measure of righteousness.

☞ The Sunday School attached to the New North Religious Society will visit Reading, on an excursion, on Wednesday the seventeenth of July. Tickets can be had of Dr. French, Hanover near Clark Street. The Cars will leave the Depot in Haymarket Square, at 9, 11, and 12 o'clock, A. M.

☞ Cambridge Divinity School. Rev. Mr. Weiss, of New Bedford, is to give a sermon before the graduating class on Sunday evening, and Rev. Dr. Gannett is to preach before the Alumni, on Tuesday afternoon, at 4 o'clock.

☞ Readers of the Register having occasion to send letters *by mail* to F. D. Huntington, are respectfully requested to direct them to Roxbury.

☞ Rev. Mr. Mountford has engaged to preach, for the present, at Gloucester The announcement in one of the city papers that he has accepted an invitation to settle there is incorrect.

☞ Rev. Samuel Pettes, Jr. has engaged to supply the pulpit at Billerica for a year.

Boston Directory.—Mr. Geo. Adams's new Directory for the City of Boston has just made its appearance. It fills 386 octavo pages, and embraces a mass of information which is indispensable to every business man. This edition contains the new division of Wards, and new numbers, parallel with the old, of the re-numbered streets.

The whole number of names in this Directory is 36,612; an increase of 2,465 over last year's directory. Number of alterations, 82,361.—[Traveller.

News from the Churches.

[For the Christian Register.]

Maine Universalist State Convention.

Orono, (Me.) June 27.

I was at some pains to ascend the Penobscot from Bucksport to this place, that I might seize a good opportunity to study the ways of a sister sect. The only regret I have in leaving this morning for Boston is, that more Unitarians have not been here to enjoy the festival. It is an occasion held annually by the Universalists of Maine. It gathers in one, their churches, numbering some seventy or eighty. Our societies, you know, number but fourteen as yet, within the same State. Their individualism seems to be quite as great as ours. Their preachers, though generally men of less culture, are men (as none of us can doubt) as thoroughly honest as the best of us. The simplest scripture is their sole platform of faith, and beyond that they endeavor to follow, each in his own way, and according to the grace given him, the leading of that spirit of truth which Christ has promised to guide us into all truth. I find them far less sectarian, and far less worshippers of *one idea* than I had imagined. A freer and a franker set of christian brothers I remember not to have stood among anywhere.

But I purpose to give you, not general impressions merely, but a brief statement of facts. The annual State Convention of Universalists have met this year, at Orono, on the 25th, 26th, and 27th days of June, Tuesday, Wednesday and Thursday of the present week. There have assembled some thirty-five ministers. I should like to speak of my agreeable disappointment, in the deep and earnest tone of this assembly of men; devoted, in the main, to precisely the work which we consider ours; the work of preaching without trammels, the simplicity which is in Christ. But I will confine myself at this time to a few facts, which will enable each one to judge for himself of the work which our Universalist brethren of Maine essay to do. Each day opened at half past five o'clock in the morning with a Conference and Prayer Meeting; conducted as we conduct ours on the mornings of Anniversary week. Then meeting followed meeting, and service succeeded to service. The Convention was organized by the examination of credentials. All comers to the "solemn feast" were promptly distributed to the hospitable Universalist homes of the village. A full assembly soon came together to hear what I should call an eminently Unitarian discourse, on the commanded unity of all in Christ. The text was drawn from Peter's saying, (on the Mount of Transfiguration,) "Lord, let us build here three tabernacles, one for Thee, and one for Moses, and one for Elias." This was pointed at the various tabernacles men were building on Moses and Elias, rather than on the Christ. The strength of the discourse lay in the application of the voice of God which replied to Peter and said, "*This* is my beloved Son, *hear ye* Him!" But the topic and the *mode* of its presentation, I believe, is a familiar, if not a favorite one with us. In the afternoon of the first of the three days there was a very good Sunday School Report or Sermon,—I hardly know which to call it, since it combined so intimately the statistical and the didactic. Its reading filled more than an hour. This was followed in the evening by the Report of the Educational and (if I may coin a word) Publicational agent of the Maine Universalists. It had reference to their building of *academies* under denominational influences, (a favorite denominational operation with the Calvinistic sects in Maine is this building of Academies,) and their tract distribution. To forward these objects, their agent had collected, during the last eight months, some $1400. This agent is a somewhat elderly person, of fine bearing and evident culture, and stood by no means alone in this respect. He hoped to carry out the plan of universal contribution, with which he had commenced his mission. He called on every man, no matter how poor, for his mite, to further the cause of truth. From his eight months' experience, he saw no reason to doubt that the annual contribution would average fifty cents from each one of the fifty thousand Universalists of Maine.

The meetings of which I have spoken were interspersed with assemblings of the "Council," or, as we should call it, the "ministerial conference." At this were heard reports from the churches of the several counties in the State. With regard to the spiritual condition of not a few of their societies, the reporters to the Council were quite as sincere, not to say as truculent and as "awfully honest," as some Unitarians have been said to be in their annual Conferences, extenuating nothing. Reports came in to the Council also from "*The Committee on Ordination and Discipline*," a cordon of watchmen set upon the walls of this Zion, to keep out unworthy and immoral men. Ministerial fellowship is denied to such, and any serious or flagrant offence within the walls is taken cognizance of, and brought under discipline, *i. e., to the light.*

The discourse of Wednesday morning was by Rev. O. A. Skinner, of Boston. The speaker announced his text "from the book of circumstances, and the chapter on the necessities of the time," and gave it in these words, "Why do the Universalists need a College?" He made it appear that nearly all the religiously disposed young men who enter a Calvinistic College, even from the most liberal families, come out Calvinists. Had he been himself a graduate of Harvard, I think he would have pronounced it, a little less emphatically, "a Unitarian College." For, if I remember rightly, more of my class (of 1837) went to preaching Trinitarian than Unitarian views. The agent for a Universalist College reported ninety thousand dollars as entered on his subscription book, chiefly in Massachusetts and New York, during the two years that he had the project in hand. They

through me to the denomination to which I belong. As a Unitarian, I was invited to take part in several of the public exercises, none of which, I think, would, as a whole, have been dissatisfactory to the most prejudiced of my own sect.

May I, in closing this meagre outline, ask three questions:—

1st. Whether Unitarians are aware of the noble field that Maine opens to a liberal theology?

2nd. Why should there not be a *united action* of believers in the simple unity of God, as there is among believers in the Trinity?

3rd. Are we not to blame, we sects of progress, for not knowing each other better?—and might we not send delegates to each other's Conventions as brotherly observers, partakers and reporters?

C. H. A. D.

In reply to the last two questions of our correspondent, we would say, that we rejoice in every manifestation of Christian liberality and progress that comes to our knowledge; that we extend a hearty god-speed to all whom we think laboring in the cause of Christ; that we have observed with satisfaction and gladness the spiritual advancement of the Universalists; and cherish none but the kindest and most fraternal feelings towards them. But they have their peculiar work to do, as we have ours; and both parties would be embarrassed and weakened by a denominational union, which should make us responsible for each other's views or modes of action.

New Society in Bucksport, Maine.

Bucksport, Maine, June 28, 1850.

The six or eight weeks just past have found a young society starting into life here, and striking root in an apparently congenial soil. The bare statistics will show only the *present* state of things. They deal no wise in prophecy. Yet are they encouraging, and fitted to quicken the hope that our views of truth are to meet with an increasingly ready acceptance in the thriving and almost *new* State of Maine. A beginning has been made which has determined this newly associated band of Christians to hear several preachers of our faith and liberty in Christ, with a view to some permanent arrangement. The first visitation and registering of families has gone on, through the six weeks past; i. e. since the middle of May. This now gives the names of more than forty families worshipping in the Town Hall under the corporate title of the "first Unitarian Society in Bucksport." More than fifty indeed, are connected with this movement, if we include those represented by the sending of their children, or by some one or two adult members. The union of these families into one body seems perfect and entire, though perhaps more than half call themselves Universalists. They make a common purse and a common cause. The Sunday School has about ten teachers, and sixty or seventy scholars are already enrolled. The Chairman of the Parish Committee acts as its Superintendent, and another member of the same Committee as its Librarian, another as teacher of the oldest class of boys, and the widow of a deceased and honored Unitarian clergyman conducts a young ladies' Bible class. No less "of a mind to work" are the remaining teachers and helpers both male and female. Five or six of the best vocalists in town constitute the choir, whose harmonized voices, unaccompanied by any instrument, are a needed and happy aid to the spirit of devotion. The Town Hall was the original meeting house of the place and still retains a portion of its pews, and some sacred associations. The minister's Bible or Conversation class has been assembled at the close of afternoon service, and opened to all who chose to remain for scripture study. A Sabbath hour has thus been regularly devoted to searching the scriptures by some thirty or forty adults of both sexes. A singing and sewing school, held on the afternoons of Wednesday and Saturday, has gathered, in connection with a portion of the Sunday School pupils, a class of Roman Catholic children, the most needy and exposed in town, where good influences are in various ways brought to bear upon them. These children are daily supplicants for charity, and their faithful Priest forbids their attending a Protestant School. This work of a loving faith is in the hands of some ten or more ladies, and promises much good.

Such are the statistics of this incipient movement, and who will not give it a hearty "*go on and prosper!*" Who will not pray that it may continue steadfast? A kindly and generous spirit prevails for the most part over the new church; and with God's blessing and man's wise help—why should not our fourteen societies in Maine be now increased to fifteen?

Bucksport is a proverbially healthy and pleasant place. One of the pleasantest, perhaps, of northerly New England towns. Its population which is slowly increasing, is already about four thousand. For these there are only three places of worship. In the village, which is pretty large and compact, there are but two. And there, by almost unanimous consent, the time is at hand for a third spire to go up. The original Orthodox and an active Methodist Society are trying to do their duty, with diversities of gifts in the same spirit. Why should not a Church of the Divine Unity, a Church of the Father arise and work with them the works of God!

Cannelton, Indiana.

[The following extract from a letter, written by an earnest brother who has lately made a tour to the West, we commend to the attention of our readers.]

"The next Sunday we spent in Cannelton, Indiana. Here is a place of great importance and promise for missionary effort. It is one of those few places where the generous aid of friends at the East, just at this crisis, is needed to lay the foundation of a large and prosperous society of our views. The place is just being built up with every prospect of a large and rapid increase. By its natural advantages and the enterprise and capital already enlisted, it bids fair to become one of the greatest Lowells of the West. The advantages for manufacturing purposes are said to be surpassed by no spot in the world, and are certainly far beyond those of any place at the East, having the three great staples, corn, cotton and coal, in great abundance close at hand. The last named article being within a mile of the river bank, can be dug out at the trifling cost of a few cents (two I believe) per bushel, and so high up that it may descend by its own weight into the factory yards, and to the boats on the river. One large factory is now nearly completed, built of a beautiful and durable sand stone, in a style that would make it an ornament to any city in the land. And this reminds me to add to the other resources of the place an abundant supply of this stone of an excellent quality for building material, lying also at a convenient nearness to, and height above, the spot where it will be wanted for use.

The factory is expected to go into operation before the end of the summer, and some 300 persons will then go from the East to carry it on. Plans are already in contemplation for erecting another, and if the first succeeds many more will speedily follow, it is thought. But without saying more, the importance of the field for our missionary exertion will be apparent. Is it not of great importance that a living church and an efficient ministry of *the true faith* should be ready to meet and shape aright the fortunes and character of this new community in its first beginnings? And this, with the advantages already gained, can be readily done. The active exertions of a few faithful spirits, aided by the liberality of distant friends, have gained a foot-hold that gives us an advantage which we have seldom possessed in the dissemination of our views. Any preacher of our views of respectable ability and "right down earnest" (to use a Western phrase) will be sure of a fair hearing in Cannelton, and will have far less than the usual amount of prejudice in a new field to overcome.

The society have already a convenient house of worship in a fine situation, with a lot for a parsonage adjoining; the land being a free grant from the Company who purchased first, and now valued at $1500.

When we arrived they had just received the cheering news of the appropriation for their aid by the American Unitarian Association. One individual amply able, and to be depended upon for all that he will promise, pledged himself, in my hearing, to contribute any sum up to $150 per annum for the support of the ministry, provided all others in the place would raise as much. This others were confident could be done, and that with the sum appropriated by the Association, ought to secure them the services of one able, by the Grace of God, to feed them with the bread of life, and build them up in the true faith and righteousness of the Gospel of Christ.

Some further aid is needed for erecting a parsonage house, as the land was granted for that purpose on the condition that a house for the residence of a minister should be built *within one year*: beside, the demand for tenements is now so great, and must be for some time further, that this will be a serious difficulty in the way of settling a man with a family. A few hundred dollars would effect this object, secure the land, and be a profitable investment in case the house should not be wanted at once for the use of a minister. In the morning I preached to about two hundred. In the evening the number present was estimated at over three hundred, of all denominations, and all seemed disposed to give a candid hearing with the intention of examining for themselves whether these things were so.

After the service we heard from several persons, prominent members of the Presbyterian and Baptist Churches, who expressed their concurrence in the views that had been presented; one very active Presbyterian saying, "If that is Unitarianism, then I must confess that I am a Unitarian." The subject had been the nature and method of salvation by Christ, and a plan was presented setting aside entirely all the provisions of a Trinity, the Vicarious Atonement, &c. The Presbyterian clergyman, who, by the courtesy of the Unitarians, preaches in their house part of the time, was present both morning and evening, took part in the service in the evening, invited me to take part in his Sunday School and conduct the closing exercises, expressed his general agreement with the doctrine of my discourse; thought it must be more Presbyterian than Unitarian, and only added the oft heard exception, "it did n't go quite far enough," but confessed that much good might be done by such preaching. Do find the right man for Cannelton soon.

E. N., JR.

Rural Festival, Manchester, (N. H.)

On Thursday, June 27th, the Unitarian Society and Sunday School of Manchester, N. H. under the pastoral charge of Rev. A. B. Fuller, gave a rural entertainment, to which they kindly invited their friends of the neighboring societies of Concord and Nashua. The day was beautiful, with just enough of cloud to prevent the warmth from being oppressive. The party from Nashua numbered about a hundred and twenty, young and old. The absence of the Concord Society was regretted alike by the hospitable entertainers, and by their guests. The Nashua delegation, on arriving were warmly welcomed by Brother Fuller and his friends, and conducted to a beautiful island near the city, where, under ample shade, arrangements had been made for the amusement of the young, and the gratification of all. Youthful games, music, and addresses from the pastors of the two societies, alternately engaged the attention of those assembled. A plentiful collation was provided, and was discussed with relish by all. The pleasure of the occasion was not marred by any accident occurring to those of either party. Yet it saddened the more thoughtful of us to know, that while we were thus enjoying ourselves, others, though strangers to us, were in mourning not far off. A boy had been drowned in the river about half a mile from where we were assembled. The occurrence was feelingly noticed by the pastor of the Manchester society.

About five o'clock, the party from Nashua re-entered the cars, which soon conveyed them in safety to their own compound village. For a compound village it is, consisting of two towns, Nashua and Nashville, though the distinction is mostly forgotten, except on Town-meeting days. They returned to their homes, pleased with their excursion, and glad of the opportunity of becoming better acquainted with their Manchester neighbors, of whose prosperity under the guidance of their faithful pastor they had often heard, and now had witnessed it. Nor we trust, did the hearts of young or old, who participated in the pleasures of the day, fail gratefully to recognize therein, the bounty of that Heavenly Parent, whose presence when perceived renders more delightful every enjoyment He bestows.

B.

Worcester, Mass.

Worcester, July 4.

Messrs, Editors—You may be glad of the notice that, last evening, Mr. Francis Le Baron, formerly of Plymouth, was ordained as an Evangelist and minister at large in this city. During the year past, as you are aware. Mr. Burton has occupied the post to which Mr. Le Baron is now appointed. The ordination was at the Church of the Unity and the seirvces were conducted by the following gentlemen:—

Opening Prayer, by Rev. Warren Burton of Worcester.

Selections from Scripture, by Geo. M. Bartol of Lancaster.

Ordaining Prayer, by Rev. D. Kendall of Plymouth.

Sermon, by Rev. John Weiss of New Bedford.

Charge, by Rev. Wm. B. Greene of Brookfield.

Right Hand of Fellowship, by Rev. E. E. Hale of Worcester

Closing Prayer, by Rev. Alonzo Hill of Worcester.

Mr. Weiss preached from the text, "Our Father who art in heaven," "thy will be done on earth, as it is in heaven," "give us this day our daily bread."—

The services were all of a remarkably high order, and the ministry at large is thus recommenced under the most favorable auspices: Mr. Le Baron is also Chaplain of the county jail.

W. C.

Rev. Warren Burton leaves Worcester, we learn, to devote himself, as a lecturer, to the cause of the moral education of the young.

Rev. Mr. Nute.—The citizens of this town had the pleasure, last Sabbath, of listening to the Rev. Mr. Nute. This gentleman is the pastor of the First Unitarian Church, in Scituate, Mass., and is now on a trip to the West accompanied by his lady. He is visiting many of the societies and churches of his denomination, and gathering such information as is practicable, relative to the moral and religious condition of the people of this section of our country. We were much pleased with the spirit of his remarks, at the close of his lecture Sunday night, wherein he alluded to the importance of a proper direction being at first given to the religious and intellectual education of the inhabitants of this vicinity, and the deep interest felt in their behalf by the people from whom he came. He was heard with marked attention by a well filled house, and goes from us with the best wishes of his hearers for a prosperous journey, and a safe return to his numerous friends. [Cannelton, Ind. Economist.

Dedication at Lowell.—The new Unitarian church in Lowell, Rev. Mr. Barry's, was dedicated on Wednesday, the 10th inst.

Billerica.—Mr. Samuel Pettes Jr. has been invited to preach at the Unitarian Society in Billerica the following year.

Notices of New Publications.

Littell's Living Age. No. 321.

The last numbers of this work have been unusually good. One contained an admirable article on Calvin. The last number but one gave a review of Emerson which deserves to be widely read. Emerson is rapidly passing through the career to which all writers of the same general class are subject. He was first admired for his brilliancy and the sparkling novelties of his style. As his manner became familiar, it ceased to confine attention,—and thinking persons asked, first, what was his meaning, and now, going a step farther, they ask that question which tries authors, "*are the opinions which he advances true?*"—a question of some moment to those who read him as a Philosopher instead of a Poet. The article to which we have referred, if not entirely satisfactory, will help to answer this question. The present number of Littell contains the conclusion of the capital Story of Lettice Arnold, and the continuation of Maurice Tierney, besides much other matter suited to readers of the most varied tasts.

Chronicles and Characters of the Stock Exchange. By John Francis. Boston: Crosby & Nichols

Romance is not confined to cottages or camps. It is not often that a book is published which possesses, for a large body of readers, greater interest than the present. And well it may; for under our modern civilization, in no arena do the will, and intellect, and passions of men meet in deadlier grapple than on the Exchange. A history of its daily routine, if written out, would bring to view a series of successes and disasters, of blighted hopes and prostrated homes, of energetic purposes and of self-control under the alternations of fortune, quite as remarkable as those which surround war with its horizon of romance. This volume contains a history of Stock-jobbing, of Eminent Brokers and Bankers, and an account of the various schemes of raising money by loans, lotteries, and joint-stock companies, and other matters of interest, in the history of finance. It is an entertaining and suggestive volume.

The Christian Examiner for July.

The Examiner for July has the following articles: The Christ of the Gospels and St. Paul, by Rev. Nathaniel L. Frothingham, D. D.; Agassiz's Tour to Lake Superior, by Mr. George B. Emerson; Bakewell on a Future State, by Rev. Ephraim Peabody, D D; Miracles, by Mr. Edward Wigglesworth; Miss Martineau, by Mr C. C. Smith; Erasmus, by Rev. Charles T. Brooks; Wordsworth, the Christian Poet, by Rev. Artemas B. Muzzey; The Diversity of Origin of the Human Races, by Professor Louis Agassiz.

We have also received The Monthly Magazine, and The Child's Friend, with their usual full variety of good things.

GENERAL INTELLIGENCE.

United States Asylum for the Insane. Mr. Pearce, who lately presented the petitions of Miss D. L. Dix to Congress, asking for a grant of public lands for the establishment of an asylum for the insane, quoted from her memorial many facts of a melancholy character with regard to this unfortunate class of beings in our country. It appears from her memorial that the number of the insane, when the last census was taken, amounted to 18,000, and that at the present time, this number cannot be less than 22,000. This is a larger number of insane, in proportion to the population, than in any other known country. The causes of this large proportion are probably to be found in the entire freedom of our civil and religious institutions, and in the constant tension of the mind, produced by the continual excitement of politics, religion, or business, in which our population live. In summing up her observations, Miss Dix says:

"I have myself seen *more than nine thousand idiots, epileptics, and insane, in these United States, destitute of appropriate care and protection*; and of this vast and most miserable company, sought out in *jails, poor-houses*, and in *private dwellings*, there have been hundreds—nay, rather thousands—bound with galling chains, bowed beneath fetters and heavy iron balls, attached to drag-chains, lacerated with ropes, scourged with rods, and terrified beneath storms of profane execrations and cruel blows; now subject to gibes, and scorn, and torturing tricks—now abandoned to the most loathsome necessities, or subject the the vilest and most outrageous violations. These are strong terms: but language fails to convey the astounding truths."

The views of Miss Dix have met with the approbation of many of the superintendents of our insane hospitals in different parts of the country. She has succeeded in obtaining considerable sums from wealthy individuals as well as grants from some of the States, but all she has obtained is inadequate for the relief of the class in which she is so deeply interested. She has now sought aid from the general goverement, and we hope that she will not seek in vain.

Massachusetts Charitable Eye and Ear Infirmary. The new and spacious edifice, which has lately been erected for this Institution on Charles street was dedicated last week, in the presence of a respectable audience of ladies and gentlemen, among whom were many of the most prominent members of the medical profession. The building is situated at the northern end of Charles street, near Cambridge bridge. It is built of brick and presents quite a spacious front to the street. The lot of land upon which it stands reaches down to the water. There is a yard of considerable size in the rear, which will be tastefully laid out and ornamented. The building consists of a centre and two wings, the whole being 120 feet long, and about 60 feet deep. It may be seen from nearly the whole length of Cambridge bridge, and adds another to the group of public buildings, which are collected in that part of the city. The Eye and Ear Infirmary, the new Jail, the Medical School and the Massachusetts General Hospital are all grouped together in that quarter of the town. They can be seen at a single glance from the neighboring bridge, and when thus seen, present quite an imposing appearance.

The following description of the interior of the new Infirmary is taken from the Journal:

"The building inside is very neat and commodious. The basement is occupied for store-rooms, kitchen, wash-rooms, &c., and is abundantly supplied with the Cochituate water. On the next floor in the main building, there are four large square rooms, to be used for a parlor, receiving room, private ward, and eating room for the male patients. Out of the latter a door opens into the ward of the male patients, which occupies the whole of the first floor of the north wing. The south wing is occupied for a sitting room, apothecaries' department and an operating room, the latter fitted with sink, water closets, &c. &c.

"On the next floor are the rooms of the Matron and her family, and several private wards. The south wing is to be used as a Chapel, and the north as a females' ward. Out of the last there is a spacious wash-room for the patients, provided with bathing apparatus, &c. The next story is the attic, and contains four sleeping apartments.

"The house is furnished in a neat and plain manner, and presents an air of comfort to the beholder. The bedsteads are of iron, yet very light, and are neatly painted. Each bed has the name of the patient occupying it, attached to it. The institution throughout is on a scale and of a character to do honor to the name of our city."

The exercises of the dedication were commenced by the Rev. Dr. Sharp, who read selections from the Scriptures. Prayer was then offered by the Rev. Dr. Lowell. A very appropriate and interesting address was next delivered by Dr. E. Reynolds, the senior surgeon of the Infirmary. He gave at some length the history of the science of ophthalmology and also of the present Institution. It appears that the Massachusetts Charitable Eye and Ear Infirmary originated in 1824, was permanently organized in 1826, and incorporated the next year. At first its rooms were established in Scollay's buildings, next at the corner of Court and Tremont streets, afterwards in the Salisbury building, Summer street, and finally in the Gore mansion house, Green street. But in 1849, the accommodations were found to be wholly insufficient, and new action was taken, the result of which was the erection of the present building.

In 1826, the funds of the establishment amounted to $2000, permanent, and nearly $300 in annual subscriptions. By Legislative aid in part, but chiefly through private benevolence, these resources have now swelled to $97,286.

The occasion was an interesting one, and we trust that it was a favorable omen of the future usefulness of the Institution.

Joseph Bryan, of Alabama, proposes to establish a line of steamships between the United States of America and Africa. The objects are: 1st. To supersede the necessity of maintaining a naval force on the western coast of Africa to suppress the slave trade. The armament costs the United States $384,000 annually. 2d. To extinguish, now and forever, the foreign slave trade. This is desired by every humane, religious, or patriotic citizen in this republic. 3d. To enlarge and extend our commerce with Africa. This will be immense in a few years, if proper measures shall be adopted to promote it. 4th. To convey, at one third of the present cost, such free people of color to that continent as shall desire to emigrate to it. The association is composed, as we are informed, of gentlemen from the south and north, whose means to perform their engagements are ample and unquestionable. We hope congress will grant the petition a favorable consideration, as we have no doubt of the immense advantage to commerce and humanity its success would insure.—[*Post.*

The Last of the Natticks. Died, at Louisville, Kentucky, on the 30th of April, Mrs Lucrecia Potts, wife of Rev. D. Potts, missionary among the Choctaws, of Red River. She supposed herself, says the Christian Observer, to be the last of her tribe, the Natucks, whose ancient home was in the vicinity of Boston.

The New York Observer says:

"Mrs. Potts received in early life, in one of the New England schools, a good education. Her correspondence shows that the absorbing thought of her soul was the salvation of the Indians. She was appointed a missionary in 1826, married in 1827, moved to the Choctaws in 1835, became a missionary of the American Indian Mission Association in 1844, and continued in that relation till her death. The place of her death was more than a thousand miles from the field of her missionary labors, and from her husband."

EBENEZER WELLS, ESQ.

Died, in this village, on Monday 11th of June, of inflammation of the lungs, Ebenezer Wells, Esq., in the 73rd year of his age; a citizen highly respected, a friend dearly beloved. Mr. Wells was a native of Bromsgrove, England, and came to this country with his father, Rev. Dr. Wells, in 1793, being then about 16 years of age. Since that time he has been a resident of this Town, extensively known and universally respected. In 1806 he married Mary Chester, of Wethersfield, Conn., a woman of rare worth and excellence, who died in Oct. 1836. He has left three sons, who have ever cherished for both their parents a most ardent affection, and the highest respect. Mr. Wells has left a large circle of relatives and friends to mourn his departure, but their recollection of him will always be pleasant and delightful. He lived a calm and peaceful life, and passed away serenely to the spirit land. He was a man of uncommon worth. Though he was not gifted with brilliant talents, nor endowed with any very striking characteristics, yet there was in him a beautiful and harmonious blending of all the intellectual and moral powers which constitute the true Christian—the good man. His character was finely balanced—well proportioned. Benevolence, modesty, a self-sacrificing spirit, unsullied honesty, were among the most prominent traits of his character. The welfare of others he regarded more than his own comfort; was more desirous to elevate others than to make himself conspicuous; and in all the relations and transactions of life he maintained a character of perfect integrity. He took a lively interest in benevolent enterprise, and was the friend of good order and good institutions. His Townsmen showed their appreciation of his ability and worth by confiding to him important trusts. Twice he was their Representative in their State Legislature. He was a man of genuine politeness, having its source in a benevolent heart and correct principles. Of the feelings of others he was very tender, never wounding them by word or deed. An Englishman by birth, he had a great regard for the land of his nativity, and at the same time cherished a hearty devotion for his adopted country and its free and noble institutions.

Mr. Wells was a religious man, a Christian, professedly and practically. He was devout without ostentation, and without being a formalist, he was strictly observant of Christian rites and institutions. He carried the religion of the sabbath into his week day pursuits and duties. He was a firm pillar in the church to which he belonged, devoted to its interests, watchful for its prosperity. And he was a steady light in the Christian community, a humble and sincere disciple of the Prince of peace.

For more than half a century he has been among us, living an unspotted and useful life, sustaining a character without blemish, a friend to all, and enemy of none, an obliging neighbor, a generous benefactor, a worthy citizen, active in every good word and work, a devout Christian, a good man. His domestic ties and affections were very strong, and the children of his acquaintance loved him almost as a father. But his peaceful life is ended, in a serene and placid death. His pure spirit has gone to kindred spirits; his noble and generous soul has left the friends of earth for the society of friends in heaven. To not a few his life has been a great blessing. May there be many to imitate his example and to cherish his spirit.

[Brattleboro' Eagle.

☞ **Notice.** The notice which appeared last week, with some variation, is here *repeated*, that the request may more surely reach all who are indebted for the paper.

To Subscribers.—The Proprietor of this paper asks attention again to payments. Sufficient sums are due to meet the heavy demands for another quarter's expenses now becoming due. They are, however, small sums in some thousands of hands; the hands indeed of those ready and desirous to pay when they think of it, and opportunity presents. But, widely scattered, how shall we reach them? *Personally* we cannot. We can only speak to them in *this way*, which we aim to do respectfully and kindly. *Most* of our subscribers can easily *reach us*. They can *make an opportunity*, if none presents itself. In a short time, *all* can reach us through the post office, which we have ever found a faithful and safe conveyance.

For advance payments the sum of *two* dollars or *three* may be forwarded, as most convenient, and the proper receipts covering the exact *time* paid for will be promptly returned.

Will our friends permit us to say, seriously and earnestly,—This can be but a *small* affair to each of you,—it is a *very great* affair to us? Your kind attention to the request, (the more kind if *immediate*,) will relieve much embarrassment and anxiety, by enabling us to do—what it is quite impossible we should do without,—to be *just and prompt* in our business relations with those whose faithful and laborious duties are essential to your weekly entertainment and instruction."

The Schools of Boston and the 74th Anniversary of American Independence. Most if not all of the readers of the Register have by this time heard of the festivities and processions and speeches and dinners and firing of crackers by the younger boys, and of cannon by the older ones, with which Boston, according to established custom, celebrated the last national Jubilee. It is therefore needless to attempt any account of the sayings and doings of the day. Everything was done as it should be, except the fireworks in the evening, which were spoilt by a sudden shower of rain, greatly to the disappointment of an immense army of men, women and children from the country. To us the most interesting part of the celebration was that of the Public High and Grammar Schools. The children, clad in their neatest attire, assembled early at their respective school houses, and were then conducted to the Common by marshals, appointed for the purpose. Somewhat more than 1700 boys and girls were then put into a line, attended by their masters and teachers. The Mayor of the city, the Governor of the Commonwealth, and several members of the Board of Education joined the procession. Thus accompanied, and escorted by the Boston Artillery, the children marched to Assembly Hall, where an entertainment was prepared for them. After partaking of refreshments, the scholars were addressed by Mayor Bigelow, Governor Briggs, the Rev. Barnas Sears and others.

☞ Notice.—The thirty-fourth Annual Visitation of the Divinity School in Cambridge, will take place in the Chapel of the University, on Tuesday, the 16th of July, the day before the College Commencement. The Exercises, consisting of Dissertations, by members of the Senior Class, will commence at eleven o'clock. It will be observed that a change of the day hitherto assigned for this meeting has been found necessary. june29

☞ The Annual Meeting of the Society of the Alumni of the Divinity School at Cambridge will be holden in the College Chapel, on Tuesday, the 16th day of July, at 2 o'clock, P. M. The annual address will be delivered in the Chapel, at 4 o'clock, by Rev. E. S. Gannett, D.D., of Boston.
july6 2t JNO F. W. WARE, *Secretary.*

☞ Notice.—Rev John Weiss, of New Bedford, will preach the Annual Sermon before the Senior Class of the Divinity School at Cambridge, next Sunday evening, (July 14,) in Rev Mr Newell's Church. Services will commence at 7½ o'clock. july13

☞ Private Board. Gentlemen and Ladies or families travelling, and visiting the city for a few days or weeks, will find pleasant accommodations at the house of the Publisher of this paper, No. 1 Bedford Place. may18

MARRIAGES.

In this city, 6th inst, Mr Nathaniel Ames to Miss Elizabeth Patterson.

In New Bedford, June 27, by Rev M. Howe, Antone Fraze to Miss Merita M. Swan; 26th Mr. Joseph Grace to Miss Sarah A. Lawton, all of New Bedford.

In Methuen, Mr Eliphalet Gale, of Concord, N. H, to Miss Mary Jane Merrill, daughter of Col John Merrill

In Barnstable, July 1, by the Rev J. D. Farnsworth, Mr Peter O. Alden, of Sandwich, to Miss Nancy F. Otis, of B.

DEATHS.

In this city, July 2, Sarah Gaffield, eldest child of Jotham and Elizabeth J. Harmon, 3 years 5 mos.

"And art thou dead, so young and fair
As aught of mortal birth,
And form so soft, and charm so rare,
So soon returned to earth?
The day which in a cloud has past,
And thou wert lovely to the last,
A flower in ripened bloom unmatched."

In this city, 7th inst, Mr Calvin Page, 65 years.

In New Bedford, Horatio Rotch, son of Wm R. Rotch, 22 years.

In Northfield, July 8, Mrs Catharine C. Tenney, wife of Rev Wm C Tenney, aged 39 years.

In Lincoln, July 4, Julia only child of Wm F. and Hannah H. Wheeler, aged 18 mos.

In Providence, July —, Mrs Watte L. Arnold, widow of the late Col Gorton Arnold, in the 65th year of her age; 6th, of consumption, Pardon M. Hale, in the 35th year of his age.

In New York city, July 7, Mr Timothy D. Chamberlain, of Boston, 24 years.

In San Francisco, May 8, Capt Ephraim Monton, of Bangor.

IN PRESS,

Foot-Prints of the Creator,

—OR—

THE ASTEROLEPIS OF STROMNESS.

BY HUGH MILLER.

WITH MANY ILLUSTRATIONS.

From the Third London Edition. With a Memoir of the Author.

BY LOUIS AGASSIZ.

The Old Red Sandstone;

—OR—

NEW WALKS IN AN OLD FIELD.

BY HUGH MILLER.

Illustrated with Plates and Geological Sections.

From the Fourth London Edition.

"A geological work, small in size, unpretending in spirit and manner; its contents the conscientious and accurate narration of fact; its style the beautiful simplicity of truth; and altogether possessing, for a rational reader, an interest superior to that of a novel." [Dr. J. Pye Smith.

"This admirable work evinces talent of the highest order, a deep and healthful moral feeling, a perfect command of the finest language, and a beautiful union of philosophy and poetry. No geologist can peruse this volume without instruction and delight" [Silliman's American Journal of Science.

Dr. Buckland, at a meeting of the British Association, said he had never been so much astonished in his life by the powers of any man as he had been by the geological descriptions of Mr. Miller. . . . That wonderful man described these objects with a facility which made him ashamed of the comparative meagreness and poverty of his own descriptions in the "Bridgewater Treatise," which had cost him hours and days of labor. . . . He would give his left hand to possess such powers of description as this man, and if it pleased Providence to spare his useful life, he, if any one, would certainly render the science attractive and popular, and of equal service to theology and geology. It must be gratifying to Mr. Miller to hear that his discovery had been assigned his own name by such an eminent authority as M. Agassiz, and is another proof of the value of the meeting of the Association, that it had contributed to bring such a man into notice.

GOULD, KENDALL & LINCOLN,
july13 Publishers, 59 Washington street.

Situation Wanted.

A YOUNG LADY, who for the past seven or years, has been engaged in teaching children from four to ten years of age, wishes to obtain a situation as daily Governess, in this city. Please apply at No. 1 Bedford Place.

She has permission to refer to

Rev. R. C. Waterston, | Dr. H. Storer,
" J. T. Goodlioe, | " M. S. Perry,
Dr. H. I. Bowditch. | J. L. Emmons.
july13 6wis

Philharmonic Institute.

The next Annual Session will be held in Boston, at the Melodeon, commencing on TUESDAY, the 13th of August next, and continuing ten days.

The design of this Institute is to afford an opportunity to teachers of acquiring the best system of imparting instruction in all branches of the art, and of forming a correct style and refined taste.

The members of the Institute will practice music of a very high order, such as few have the means of listening to and every day during the Session, instrumental SOLOS, DUETTS, TRIOS, QUARTETTS, &c., will be performed by artists of experience and skill, for the gratification and instruction of the members.

It will be the endeavor of the Board of Instruction to render the occasion one of equal interest and usefulness to all who may attend.

Tickets for life membership, to gentlemen, $5. Ladies, Clergymen, and members of former Sessions of the Institute are respectfully invited, free of charge.

B. F. BAKER.
J. A. KELLER.
A. BOND.
July13 5tis L. H. SOUTHARD.

"THE GOLDEN LYRE,"

A new collection of Church Music, by V. C. Taylor, author of "Taylor's Sacred Minstrel," "Taylor's Choral Anthems, "The Lute," &c. will be published about the 20th August next.

Mr. Taylor's music, in the language of an experienced and competent Musician, "*is distinguished for fine taste, rich harmony, and perfect adaptation to every shade of variation in the sentiment of devotional poetry.*" This book will contain a choice selection of Old Standard Tunes, many gems from the Sacred Minstrel, selections from Modern Authors, and a large number of New Tunes fully equal, if not superior, to any Church Music ever published in this country.

Mr Taylor is an American Composer; will the American Musical Public examine and judge of his works?

HAWLEY, FULLER & CO., Utica.
GOULD, KENDALL & LINCOLN, Boston.
July13 4w

Littell's Living Age. No. 322. 12½ cents

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1. The First Relations of England with Russia—United Service Magazine.
2. Whipple's Lectures—Universalist Review
3. Destinies of Great Britain in the East—United Service Magazine.
4. Diary of a Dutiful Son—Quarterly Review.
5. The Two Ravens—Dublin University Magazine.
6. The Attack on Cuba—Examiner and Spectator.

Short Articles.—Bunker Hill Battle; The Two Robins; Easter in Poland; News of the Week.

Published weekly, at Six Dollars a Year, by E. Littell & Co., corner of Tremont and Bromfield sts.

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POETRY.

[For the Register.]

THE HOLY FAMILY

BY RAPHAEL MENGS, —(ATH. GALLERY.)

So reverently he treads
This home where heaven is,
That you the steps might hear
Of the very angels near—
Almost as soon as his.

Pure breathing of a soul
Whose depths we only guess!
Since unto it was given
To know so much of heaven—
So much he could express!

Gazing, the old ideal—
Paler—more rapt and still
With sadly wondering eyes,
Just dips from her far skies,
And shames my laggard will.

Humility and love,
Perfume of lowliest sod!—
I yet can think that they
Winged our close world one day,
And went untouched to God.

[For the Register.]

IMPROMPTU.

To a Rose, which blossomed into Beauty beneath my Window.

Sweet little bud, now bursting into life!
Long I have daily watched thy tiny growth
In silent wonder, at thy opening charms!
Offering up the holiest admiration
To the great Architect who fashioned thee,
And folded thee within thy emerald home,
Teaching thee when to bring thy beauty forth
To please the eye, and elevate the soul!
Thy fragile life—one brief hour of fragrance—
Thou givest freely to the winds of heaven!
Beauty's emblem art thou! Frail and fleeting,
Yes, evanescent too, as earthly bliss—
And yet, thou hast a mission heavenly!—
In angel tones thou speak'st, and leav'st thy impress
Deep and eternal in the adoring soul! W. J. B.

Boston, June 6th, 1850.

MISCELLANEOUS.

A SAD TALE.

We have just learned the particulars of a most heart-rending affair, and we now publish them, not for the purpose of gratifying an idle curiosity, so much as to hold out to the youth of our community a warning against vicious indulgences, by showing to them how easily such indulgences lead the most generous natures to dishonorable shifts, and how sometimes even the first faint departure from rectitude is followed by a terrible retribution.

A youth of nineteen years came from a distant town to this city some three months since, in search of mercantile employment. Well educated, of an ingenuous temper, possessing a handsome person and fascinating manners, he soon formed numerous acquaintances and associations, that led him first into a round of pleasures, and then, it is feared, into a course of vicious indulgences. His hopes of obtaining employment were not realized; but he lived on carelessly for a while, thinking little of to-morrow, until he was one day awakened from his dream of pleasure by the fact coming home to him that he was entirely destitute of funds, and had moreover a month's board bill lying before him, which he was earnestly requested to liquidate immediatly. In this dilemma he did what so many others have done before him, and what we fear so many others, in spite of this warning, will do in time to come. He had in his pocket a valuable opera glass, which he had borrowed from an acquaintance; and this, without a moment's thought on the crime or its consequences, he immediately sold for just money enough to settle his landlord's demand. The deed had scarcely been done, when the owner called for his glass. Covered with confusion and shame, the unhappy youth had still manliness enough to confess frankly what he had done, adding a solemn pledge that if the owner would wait but a few days, until he could communicate with his friends, he would make him whole again, and add, beside, any remuneration he should ask. The appeal was in vain; his friend was inexorable; and hurrying to the Police office he immediately perferred a complaint against him for a *theft*.

Soon afterward, the unhappy youth was dragged to the Police Court, where, without a friend to counsel or plead for him, and almost sinking under the mortification of exposure, he was summarily examined on the charge, held over for trial at the Municipal Court, and then thrust into jail to await the issue. At the prison he was put into a cell with another youth, also charged with theft. The door had scarcely been shut upon him, when the miserable culprit threw himself upon the floor of the room, and covering his face with his hands, called upon his fellow-prisoner to rid him of life. "Cut my throat—shoot me!" he exclaimed in the wildest tones; "trample me to death! Do anything to rid me of existence! My parents! Good God! how can I ever look them in the face again!" Again and again he besought his room-mate to kill him, at the same time beating his own head against the stone floor with such violence, that the former at last seized him and held him by main force, while with loud outcries he alarmed the officers of the prison. The turnkey soon came, and after vainly endeavoring to sooth the excited youth, he determined on calling in medical aid. Dr. H. G. Clark, the City Physician, was accordingly summoned, and soon was in attendance on the prisoner. Dr. C., after careful examination of his patient, pronounced him in a very high state of fever, and stated further that he could not live a great while longer in such a place and under such excitement. He, however, did all that could be done to alleviate his immediate sufferings, and then brought his case to the knowledge of Mr. J. M. Spear. That gentleman, with the promptness he always shows on such occasions, repaired to the jail, learned the story of the sufferer, became his bail, and had him removed immediately to his own house. Dr. Clark still attended him; but he grew worse so rapidly, and his delirious paroxysms became so frequent and so violent, that additional medical aid was deemed advisable. Doc ors Channing and Bigelow were accordingly called in, and consulted in the case, who, after several visitations, gave their opinion that the sufferer was in a dying state, and that nothing short of a miracle could save him.

We should have mentioned before, that the young man refused to tell to any one the names or circumstances of his friends and relatives. It was only when the Good Samaritan visited him in prison, and had won his confidence by kind and judicious words, which so easily reach the heart, that he disclosed the fact that his father was an Episcopal minister in the town of——, in the interior of the State of New York. He also stated that he had wealthy relatives, among whom was a sister, who was married to a New York merchant. When, therefore, the physicians gave their opinion as to the issue of the case, Mr. S. felt it his duty to inform the father of the youth, and he accordingly sent on a message, detailing the circumstances, and telling him, if he wished to see his boy alive again, to lose no time in hastening to his bedside.

In an interval of calmness, when consciousness and reason had returned for a time, the sufferer was informed of what had been done, and asked if it would not relieve his mental suffering to see his father one more.

"O, no!" he replied. "Let me die rather—kill me. I have brought dishonor on his gray hairs, and how can I look upon his face again! Kill me—kill me! Let me die—but have pity on my poor father!"

These paroxysms of remorse and passionate cries, varied at intervals by delirious turns, lasted three days, and all the while the sufferer was evidently sinking lower, and approaching nearer that grave he so wildly coveted.

On Thursday evening of last week the father arrived and drove immediately to Mr. S. When the young sufferer was informed, as a matter of precaution, that his parent was already in the house, waiting below, and would soon be with him, he covered his face, and uttered a piercing groan:—

"I can't see him!" he exclaimed, turning to Mr. S. "I can't—I can't! Speak to him for me; tell him I died——"

At that moment the white haired father entered. But let us draw a veil over what followed. No words can adequately describe that scene, where the strong man bent in agony over the bed of his erring child, and that child, burying his head in the pillow, shook with the throes of unutterable grief!

On Saturday evening, the married sister of the young man arrived, and we further learn that his mother is also on the way—she having been unable to accompany her husband. It is thought, however, the latter will be too late, though the patient has already lingered longer than was expected. The doctors, as we have already stated, entertain no hope of his recovery, and it is feared that each convulsion will be his last. But who that reads this tale, does not hope that it may be otherwise! Who will not utter a prayer that this youth—so talented, so amiable, as he is represented, the victim of a single error—may yet live to wipe out the stain upon his character, and to learn to look back upon these terrible scenes as but a providential ordeal, through which his soul passed as through a furnace, and was purified! [Boston Daily Mail.

SOUTHEY IN SORROW.

Southey lost a noble boy, ten years old, his pupil and yet his teacher, and in the midst of his grief, he thus writes to Wilberforce:

"They only who know me in my daily habits can imagine or believe how great has been the extent of my loss, or how it is possible that a child of ten years should have been so entirely the companion as well as pupil of his father. I was recovering Greek in the process of teaching Herbert; we were learning German together, and were to have begun Saxon in the same manner. For his age, there was no better Latin scholar; in Greek, he was fit for the fifth form of Westminster; and he was acquiring, with little expense of time, and no trouble, the French and Spanish. With all these acquirements going on, his life was like a continual holiday, so much was it his disposition and mine to mingle sport with study, and find recreation in all things. He was the constant companion of my walks, and felt as much interest in my pleasures as I did in his. His disposition was as beautiful as his intellect, and therefore I had ever an ominous apprehension that he was not destined to grow upon earth, where it was not possible that his nature could be improved, and but too certain that it must in some degree be sullied. The feeling which thus prepared me for this privation, has not been without its use in enabling me to submit to it with resignation. I hope and believe that I have borne this affliction as becomes a Christian. The stoicism which I endeavored to practice in youth, and not without signal benefit, might have supported, but could not have consoled me. My heart is weaned from the world, and the brightest spot in the prospect before me is, when the light from heaven shines upon the grave. Yet do not imagine that I give way to sorrow, or indulge in vain sorrow or guilty regres. 'The Lord gave, the Lord hath taken away; blessed be the name of the Lord!' Never were these words pronounced with more heart-felt sincerity than when I repeated them in the most painful scene and moments of my life. I am thankful for the abundant blessings which I still possess; but of all things most thankful for having possessed a son whom I loved so entirely, who was so entirely worthy to be loved, and whom I shall one day rejoin."

ARTIFICIAL WANTS AND PLAGUES OF LIFE.

We find the beings of our species hurrying and bustling about; sometimes jostling against or running over each other; at other times stubbing their toes, and falling headlong by their own scrambling haste. If we follow them to their houses, we shall often find their meals devoured in haste, and despatched without a relish—their rooms bestrode with restless anxiety.—Expectation and hope are often at fever heat, fear and apprehension, in another hour, shake the whole nervous system; and the next hour is devoted to sad disappointment and bitter despondency. Thus men fume and fret, and fever, and push their lives away, many dropping into the grave before middle age; while a few linger along to three-score years and ten, but like shattered barks, after a furious storm, they lay and creak with strained hulls and dismantled rigging, till they sink in the boundless ocean of eternity. One chief cause of unreal or imaginary wants, is the silly, childish pride, almost universal among mankind. One cannot bear to have his neighbor outvie him in what are called the elegancies of life. Wealth is principally sought for the sake of display of some kind or other, according to men's various tastes, and the aspirant for the notoriety and fame arising from wealth, is mortified and rendered unhappy, if his neighbor hangs out more gilded symbols of substance than himself. Like the child who will throw away his rattle box, to seize another more gorgeous in the hands of his playmate, so the great baby of half a century's growth will throw by his bauble, procured at immense cost, to obtain a more brilliant one than that of his neighbor, that he shall no. be outdone in appearance. Add to this, it is a general weakness of human nature, that the acquisitions of anything beyond the bare necessaries of life, renders it at once valueless to the possessor. The thing which the man sought with ardent zeal and toilsome labor, when once obtained, is laid aside as useless to his happiness, and he immediately starts upon a new enterprise, and summons up anew every faculty of soul and body to chase down another shadow, which when overtaken will be trampled under foot, like the bauble that preceded it. Thus the whole race of our species are unhappy, for the present, from a longing after something they have not got; and that longing, like eternity itself, has no limit or end.

THE HOME OF TASTE. How easy it is to be neat!—to be clean!—How easy to arrange the rooms with the most graceful propriety! How easy it is to invest our houses with the truest elegance! Elegance resides not with the upholsterer or the draper; it is not put up with the hangings and curtains; it is not in the mosaics, the carpetings, the rosewood, the mahogany, the candelabra, or the marble ornaments; it exists in the spirit presiding over the chambers of the dwelling. Contentment must, always, be most graceful; it sheds serenity over the scene of its abode; it transforms a waste into a garden. The home lightened by these intimations of a nobler and brighter life, may be wanting in much which the discontented desire; but to its inhabitants it will be a palace, far outvying the oriental in brilliancy and glory.

TIMING IT.

A minister in the Highlands of Scotland found one of his parishioners intoxicated. The next day he called to reprove him for it.

"It is very wrong to get drunk," said the parson.

"I ken that," said the guilty person, "but then I dinna drink as muckle as you do."

"What, sir! How is that?"

"Why, gin it please, ye, dinna ye take a glass o' whiskey and water after dinner?"

"Why, yes, Jemmy, I take a little whiskey after dinner merely to aid digestion."

"And dinna ye take a glass o' whiskey toddy every night when ye gang to bed?"

"Yes, to be sure, I take a little toddy at night to help me sleep."

"Well," continued the parishioner, "that's just fourteen glasses a week, and about sixty every month. I only get paid once a month, and then if I'd take sixty glasses it would make me dead drunk for a week. Now, ye see, the only difference is, ye time it better than I do."

A HAPPY TEMPER.—An old Connecticut pastor, whose peculiarities of preaching were proverbial, and who was blessed with a temper of great value, was one day told by a parishioner that he did not like his sermons. "Well," said the old man, "I don't wonder at it; I don't like 'em myself."

One great element of success is, not to be afraid of failing, nor to be discouraged by failing, but to be willing to fail sometimes for the sake of succeeding often. The man who will not act except when he is certain of success will accomplish little.

Phillip Henry said, There are two things we should beware of: that we never be ashamed of the Gospel, and that we never be a shame to it.

FOR CHILDREN.

[For the Christian Register.]

ALICE AND HER FAULTS.

"I wish nobody had ever said those stupid words," exclaimed a little girl, in an angry tone. "What words Alice?" "Why these Mother—

"The faults of our neighbors, with freedom we blame,
Yet *tax* not ourselves, though we practice the same."

"It is a very good motto, Alice; I see no reason to find fault with it; it is by no means stupid, and conveys a deep, moral lesson which we should be much better if we practiced. But why are you angry, my child?" "Because, Mother, Brother Henry has taught them to Charles and Fanny, and when we are at play on any time, if I say anything about the school-girls, or Sarah talks about people, and you know, Mother, she does a great deal, then Charles or Fanny begins with The faults of our neighbors, you know, Alice; it does provoke me so."

"But if you did not *commit* the fault these lines condemn, you would have no occasion to feel anger or mortification, should you?"

"But mother, 'tis so silly, in these little children, to be always saying it. Just now, when we were all in the nursery and Aunt Emma was with us, I was telling her about Carry Ellis, how stupid she is with her lessons, always asking somebody to assist her with her sums, or to help find a place upon the map, or tell her where the answer is in the history, and she looks so troubled if we wont do it, and sometimes cries like a great baby, and she is ten years old, Mother."

"Poor little Carry; if you think her dull and stupid, you need not tell of it to your Aunt Emma who is an entire stranger to Carry, and may not feel much interest in your school gossip. I pity little Carry very much, and should have felt much happier had you spoken kindly and affectionately of her."

"Well, Mother, I told this to Aunt Emma, and then Charley who was playing with the rocking-horse began to sing, 'The faults of our neighbors,' and I ran out of the room as hard as I could, and came down stairs."

"Yes, and my angry little daughter pulled the door to, with so much violence, that she woke up Papa, who has had a severe headache all the day, and stayed from the office an hour to try and sleep a few minutes, hoping he would feel better."

"O Mother, did I wake him up? I am so sorry; perhaps he will go to sleep again."

"No, Alice, he came down immediately and went out, feeling quite ill."

"I will try not to bang doors any more, Mother, but I was so angry I did not think what I did."

"But about Carry, my daughter; it is a sad thing for a delicate, sensitive child like her, to feel that she is not equal to her companions."

"Why, Mother, she might study more, then; sometimes she is bright enough; she *can* learn as well as any body; her poetry lesson is always perfect; that she loves to learn."

"I will tell you a little about Carry, and then you may have more patience with her, and be kinder than you have been. She was a fine healthy, lovely child till she was four years old—then she had a dreadful sickness which confined her to her room more than a year. Her father and mother devoted themselves to her, watched over her day and night, but for many weeks they did not think she could live. The summer before, her two little brothers and a sister died with scarlet fever, she was now the only one—no wonder this poor suffering child was so dear to them, and God spared this beloved one to the afflicted parents. When she began to recover it was a long time before she could see, and they feared she would be blind, and she was kept many months in a dark room. It was three years before she was entirely well and her sight perfectly restored.

"Then her education commenced, and she was taught to read—but the utmost care was taken lest her newly recovered strength should be again destroyed. She is now only ten years old, and has been but *three* years learning, what most girls of her age have been acquiring in *five* and *six*. Mrs. L., her teacher, knows all this, and is very kind and considerate to her, which you call partiality."

"O, Mother, am so sorry I spoke so about poor little Carry; may I tell this to Aunt Emma,—so she may not think her stupid any more? I am sure I will help her now all I can about her lessons, but Ellen Harlow wont, I know, *she* hates to have any body learn their lessons as well as she does, and wont help, if you tease her ever so much." "Why do you shake your head, and look so now, Mother, 't is the truth?"

"O Alice! now you need Fanny to repeat her lines to you. Could you not resolve to be kind to Carry yourself, and thus set a good example to others without saying ungenerous things about Ellen Harlow? You surely accused her of faults, of which you are yourself guilty. This is a sad mistake, Alice, you must conquer this evil habit, if you would be beloved and happy. Therefore do not be angry with your little brother and sister, when they so gently reprove you. It is your own conscience which gives the sting to the simple words; you feel that they condemn you. Strive to think and speak kindly, and with justice of the words and actions of others, and you will have no reason to dread the sound of

"The faults of our neighbors, with freedom we blame
Yet *tax* not ourselves, if we practice the same."

"Dear mother, I will try, indeed I will, not to speak so any more, and Fanny and Charles shall have little chance to repeat them to me many times. Now kiss me, dear Mother, and see what a good child I will try to become." A. A.

CRUEL BOYS.

"Don't kill it, don't kill it."

"There he goes, catch him; knock him down."

"Don't kill it, don't kill it."

"Take care, get away, let me throw, I can fetch him."

"Yonder he is, up in the top of that little oak; give me a rock, I can make him wink."

"O, boys, don't kill it, poor little thing, don't you hear how it begs!"

"Pshaw! go long away. Knock him out, boys, its nothing but a little old jaybird; kill him, kill him."

My attention was attracted the other day, by the above conversation which might have been heard two hundred yards. I heard also heard hallowing and whooping, loud enough to "alarm the natives." On looking out I saw about a dozen of school boys after one little young jay-bird. Among the whole crowd, there was but one boy who sympathised with the little half-feathered chirper. He begged for him manfully, saying: "don't kill him, don't kill him." But in vain did he plead for the innocent little creature.—The harder he begged the, louder the other boys hollowed: "kill him, kill him." One throwed stones, another sticks, while a third tried to shake him out of the tree, the rest hollowed, and watched the frightened little creature as he made his escape from one point to another, seeking safety, from the cruelty of his pursuers.

Shame! shame! I said to myself. A dozen great big boys after one little bird! How would you like, now, for a parcel of *bears* to follow you, when you were out from home, and nobody to protect you? If they did not catch and kill you, would you not be scared almost to death? Well, now, the little jaybird is just as a fraid of you, as you are of a bear; and it loves to live just as well as you do. Why then do you engage in this cruel sport? Ah, my little friends, you do not *think*, you forget that the creatures of God are given to us, to use not to *abuse*. We are allowed to kill birds and animals for food; but it is wrong to take life from anything, when there is no necessity for it, or when it is not disturbing us, and being killed, is of no use to us. And it is always a mark of a cruel, bad boy, to see him tormenting and teasing every body and every thing. The cruelty of such boys is not confined to birds and beasts, they are also harsh and unkind to their playmates, to their brothers and sisters. He that can deliberately and wilfully kill a jay-bird, ten days old, will not hesitate to strike his companion, when he is angry, and thus he may go on, step after step, until he becomes a *murderer* of his fellow man. Murder! What boy is not shocked at the very thought! Then, my little friends, if you would keep your hands and your conscience clean, do not *kill* even a jay-bird, in sport.

The little fellow that plead so earnestly, saying, "don't kill it, don't kill it," deserves credit. That single act has raised him in an old old man's estimation, at least fifty per cent. I venture he is a good boy to his mother, he is kind to his brothers and sisters and will, if he lives, make an amiable man. He'll pass through the world, without ever having many scratches on his face, and, as I trust, will be loved, honored and respected by all, both small and great.—[Erksine Miscellany, printed in Due West, S. Carolina.

"I CAN'T."

How often, very often do we hear that disagreeable little expression used, especially by young girls and very often, after they consider themselves young ladies. Some duty is required, a lesson, for example, that requires a little application in mastering it, but it is so difficult, I *can't* learn it—or there is a piece of a needle-work on hand which, with a little patience would be neatly finished, but I can't, it's so tedious. So the lesson is unlearned, the work is unfinished, and a thousand other things neglected for the want of that energy, that spirit, which will enable a young lady to say I *can* and I will do whatsoever my hands find to do, and I'll do it with all my might.

I have often seen the face of a parent overshadowed by sadness and gloom from this want of self-denial in the child, this selfishness I should call it, for selfishness in ninety-nine cases out of a hundred, is the prompter of I *can't*. A mother, wearied with the care and trouble of a household, desires a daughter to attend to some slight concern, but "I can't mother, now, for this last new novel of Mr. Somebody's is so very entertaining, that it would be cruel to break off in the midst of this most thrilling scene." A father comes in after a day of close attention to his business, and is the comfortable chair wheeled to the corner? are the slippers and grown brought? are any of those numerous attentions paid which render the inside to him the most attractive spot on earth? Oh no! "The last new polka I must learn, and I can't attend to him now." And there is a Father in Heaven; is the homage of the heart given to him in the days of early youth? Often, I fear 'tis said, "I *can't* attend to such serious concerns while I am yet so young. I'll enjoy the pleasures of this world while I can, and wait for a 'more convenient season.'" And will that season ever come? The Bible gives us no promise that the future will be ours to repent in. It says: "*Now* is the accepted time, *now* is the day of salvation. Substitute then, my young friends, I can for I can't, and each victory will make the task easier. You will not, in future life, regret the knowledge you acquired from your books, although it was difficult to obtain, nor will you regret that you performed your task, whatever it might be, with cheerfulness. You will not, when by the bed-side of dying parents, regret that you ministered to their comfort and happiness in this world; nor will you regret, when dying yourself, that you remembered your Creator in the days of your youth.

GOOD BARGAINS.

WE WANT TO SELL OUR WHOLE STOCK —IN— Sixty Days! TO SAVE PACKING UP.

To Accomplish This AS NEARLY AS POSSIBLE, WE SHALL OFFER Unusual Inducements! *TO ALL WHO ARE IN WANT* —OF— FANCY OR STAPLE GOODS!

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June 1

DENTISTRY IN ALL ITS DEPARTMENTS, IN ITS HIGHEST PERFECTION —AT— 23 TREMONT ROW, (Opposite the Museum,) By J. A. Cummings, M. D.

Member of the Mass. Medical Soc'y, and Boston Medical Association.

DR. CUMMINGS has had ten years' experience in his profession, and is in possession of all the modern improveme ts in the Art, and has greatly increased his facilities for manufacturing and inserting ARTIFICIAL TEETH, on Gold Plate, or otherwise.

Dr. C would respec fully invite all who require artificial Teeth, in whole or parts of sets, to call and examine specimens, and satisfy themselves as to the superiority and the peculiar and life-like appearance of his Minera Teeth. Also his new and ingenious method of inserting them. Particular attention paid to FILLING, CLEANSING, and EXTRACTING TEETH.

N. B.—ETHER OR CHLOROFORM ADMINISTERED.

Prices satisfactory, and all operations warranted.

For sale as above, Dr. Cummings' TOOTH POWDER and TOOTH WASH.

Reference may be made to the Surgeons and Physicians of Harvard University; and to the Physicians of Boston generally. feb23

Boston, Sept. 4, 1849.

HUBBARD WINSLOW would respectfully inform his patrons and friends, that he has purchased the house formerly occupied by Dr. John Ware, No 6 Allston street, and is preparing it for the future permanent location of his SCHOOL FOR YOUNG LADIES, to be resumed on the 24th of this month. He proposes limiting the school, in future, to 40 pupils, with a view to receiving no more than he can have constantly under his direct personal instruction. The rooms are very spacious and airy, and will be fitted up and furnished in the best style. A systematic, thorough, exact course of study will be pursued, such as to qualify young ladies for any situation as teachers, or as members of society. The most careful attention will be paid to their demeanor, and to their moral and religious culture.

Having directed all his studies, for several years, to the end of qualifying himself to teach in the best manner, the undersigned hopes for such results as will, in some degree, satisfy his long cherished desires.

The terms will be the same as heretofore: Twenty-five Dollars per quarter, or One Hundred Dollars per year, all branches included, payable semi annually in January and July.

Application may be made at No. 6 Allston street, head of Bulfinch street, at which place parents and guardians are invited to call to see the School Rooms, and confer with the principal. sep29.

COMMUNION THOUGHTS. Crosby & Nichols have just published Communion Thoughts, by Rev S. G. Bulfinch, 1 vol. Clergymen and others wishing copies for circulation, will be supplied at a large reduction from the retail price.

June8. 112os. 111 Washington st.

DR. WARE'S Hints to Young Men; Hints to Young Men on the true Relation of the sexes, by John Ware, M. D. 25 cents This day published and for sale by CROSBY & NICHOLS, June29 111 Washington st.

GREENWOOD'S Works, at 50c. The Miscellaneous Writings of F. W. P. Greenwood, D.D., 1 vol. Price reduced from 1.25 to 50 cents. Published by CROSBY & NICHOLS, 111 Washington st. j15.

A YOUNG LADY who can furnish unquestionable references, wishes to engage as an attendant of a lady or family travelling abroad.

Inquire of the Publisher of the Christian Register, No. 22 School street, or at his house, No. 1 Bedford Place. may18 1stf

COLLEGE AND SCHOOL TEXT-BOOKS— Published by D. APPLETON & CO., 200 Broadway, New York.

I. GREEK AND LATIN.—Arnold's First and Second Latin Book and Practical Grammar, 12mo, 75 cts—Arnold's Latin Prose Composition, $1—Arnold's Cornelius Nepos, with Notes, 12mo, $1—Arnold's First Greek Book, 62 cts—Arnold's Greek Prose Composition, 12mo, 75 cts—Arnold's Greek Reading Book, edited by Spencer, 12mo, $1 50—Beza's Latin Testament, 12mo, 62 cts—Livy, with Notes, by Lincoln, 12mo, $1—Cæsar's Commentaries; Notes by Spencer, 12mo, $1—Tacitus's Histories, with Notes by Tyler, 12mo, $1—Tacitus's Germania and Agricola; Notes by Tyler, 12mo, 62 cts.

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VII. ENGLISH.—Arnold's Lectures on Modern History, 12mo, $1 25—Bojesen and Arnold's Manual of Greek and Roman Antiquities, 12mo, $1—Chase's Treatise on Algebra, 12mo, $1—Crosby's 1st Lessons in Geometry, 38 cts—Iaegar's Class Book of Zoology, 38 cts—Everett's System of English Versification, 12mo, 75 cts—Graham's English Synonyms, edited by Prof. Reed, of Pennsylvania University, 12mo, $1—Guizot's History of Civilization; Notes by Professor Henry, of N. Y. University, 12mo, $1—How's Shakspearean Reader, 12mo, $1—Keightley's Mythology of Greece and Rome, 18mo, 42 cts—Magnall's Historica Questions, with American Additions, 12mo, $1—Markham's School History of England, edited by Elias Robbins, author of "Popular Lessons," 12mo, 75 cts—Mandeville's Elements of Reading and Oratory, 8vo, $1 25—Mandeville's Reading Books, Parts 1, 2, 3, 4, 5—Putz and Arnold's Manual of Ancient Geography and History, 12mo, $1—Reid's Dictionary of the English Language, with Derivations, &c., 12mo, $1—Taylor's Manual of Modern and Ancient History, edited by Prof. Henry, 8vo. Cloth or Sheep, $2 25—Taylor' Ancient History, separate, $1 50—Taylor's Modern do, $1 25—Wright's Primary Lessons, or Child's First Book.

NEARLY READY.—Reise's Exercises in Greek Composition, 12mo—Thatcher's Cicero de Officiis, 12mo—Lincoln's Horace, 12mo—Ollendorff's Elementary French Grammar, by G. W. Greene. ag25.

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CONTAINING original music and selections from the best European and American Composers. Consisting of TUNES, ANTHEMS, MOTETS, QUARTETS, SENTENCES and CHANTS, with an appendix of the most approved Standard Church Tunes, for Congregational Singing, by THOMAS HASTINGS & WILLIAM B. BRADBURY.

We think we can assure the lovers of Sacred Music that such a collection of choice gems has never before been presented for their inspection and gratification. The book contains 400 pages of music, 50 pages being devoted exclusively to a selection of the choicest and most approved Standard Congregational Tunes in the various metres, leaving the body of the book to be occupied wholly with original and selected matter from the best sources, much of which was composed, arranged, or selected by Mr. Bradbury, during his late residence in Germany. The MENDELSSOHN COLLECTION is printed on superior paper, and notwithstanding the quantity and superior quality of the matter contained in it, is afforded at the same price of music books of the ordinary size.

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New Edition, Improved. THE CHRISTIAN'S CATECHISM —OR— *Lessons from the Old and New Testaments on Religion and Morality.*

For the use of Families and Sunday Schools, by Lewis G. Pray, Author of History of Sunday Schools.

THE following among others, voluntary testimonials to the character and value of the 'Christian's Catechism' have been received by the author from Clergymen and Laymen of our denomination.

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"I regard it as an excellence of your Catechism that it is suited to make the scholar study and think; that it expects a prepared lesson on his part; and, at the same time, it is, throughout, so very suggestive, and so seizes hold of the really important facts and principles, disposing them in suitable order, that it can hardly fail to incite an intelligent teacher to doing his part. The topics seem to be very well chosen indeed. The employment of Scripture language for answer, p cents some peculiar advantages."

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"Your little 'Christian's Catechism', I have just run through, and think it a valuable addition to our stock of Sunday School books."

"A Catechism is one of those important works whose influence for good or evil, cannot easily be estimated. The orbit of its tiniest words and sentences is adequate to calculate. Taking this view, what shall be said of your compilation? I am settled on one point,—that you have put nothing into it which any sincere believer in Christ will not approve, and in every essay. If your Catechism is faulty in anything it must be in what is wanting, and not in what it has: The error if any where, lies in its omissions not in its commissions. And yet some of its omissions are praiseworthy and admirable; and come precisely into accordance with my notions and experience. * You have given the teacher something to do. * * Your brief hints at the close of the chapters, in the first half, are to the purpose, and to use a familiar phrase, are "first rate"—" THE hing."

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Salem Street Church, Boston, Rev. Dr. Edward Beecher with 40 stops.

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Unitarian Church, Brookline, Mass., Rev Mr. Knapp, with 34 stops.

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IN offering to the community this justly celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men, and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant.

Many *proofs* are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

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Dr. Ayer—Dear Sir: For two years I was afflicted with a very severe cough, accompanied by spitting of blood and profuse night sweats. By the advice of my attending physician I was induced to use your CHERRY PECTORAL, and continued to do so till I considered myself cured, and ascribe the effect to your preparation.

JAMES RANDALL.

Hampden, ss. SPRINGFIELD, Nov. 27, 1848

This day appeared the above named James Randall, and pronounced the above statement true in every respect.

LORENZO NORTON, Justice.

THE REMEDY THAT CURES

PORTLAND, Me., Jan. 10, 1847.

Dr. Ayer: I have been long afflicted with *Asthma* which grew yearly worse until last autumn; it brought on a cough which confined me in